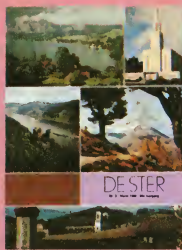




Chinese



Danish



Dutch



American Indian (English)



Finnish



French



German



Italian



Japanese



Korean



Norwegian



Portuguese



Unified Magazine
Now in 17 Languages

See Page 4

August 1969
The Era
Improvement



Samoan



Spanish



Swedish



Tahitian



Tongan



Under the direction
the Prophet, a divinely
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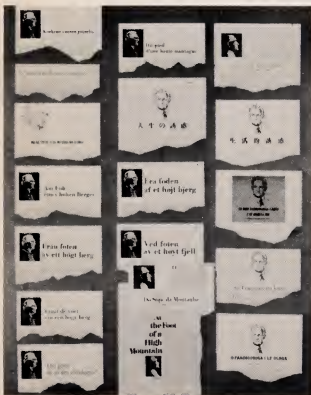
INVOLVE YOURSELF IN THE INSTITUTE PROGRAM NOW!

On the Cover:

Our cover features a recent issue of the so-called Unified Magazine, a somewhat appropriate term used to describe a 36-page monthly magazine available to members of the Church in 17 language areas. The March Era cover was used on this issue.

Since the editorial selection, layout and design, illustrations and photographs, and covers for the magazines are determined at Church headquarters, the term unified magazine has come to reflect the process of production. Interestingly, from selection of the editorial material until completion of printing in 17 languages takes about four months and involves many steps, some of which present intriguing difficulties: For example, for some languages it takes up to 20 percent more space to say the same thing than in English. Hence, an article design and layout for each magazine must take this into consideration. Even the editorial selection presents challenges: While not all areas of the Church have temples, seminary programs, or the same attitudes about all subjects, editorial selection must attempt to meet the general needs of all Latter-day Saints and the specific needs of each lingual group-culture.

For more information about this important development in Church correlation and administration, see page 4 for "The Unified Magazine" by Doyle L. Green, Improvement Era managing editor and managing editor of the Editorial Department. This new Church department is responsible, among other things, for the editing of all Church manuals and instructional materials and the production of the Unified Magazine.



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David O. McKay and Richard L. Evans, Editors; Doyle L. Green, Managing Editor; Albert L. Zobell, Jr., Research Editor; Mabel Jones Gabbott, Jay M. Todd, Eleanor Knowles, William T. Sykes, Editorial Associates; Marion D. Hanks, Era of Youth Editor; Elaine Cannon, Era of Youth Associate Editor; Ralph Reynolds, Art Director; Norman F. Price, Staff Artist.

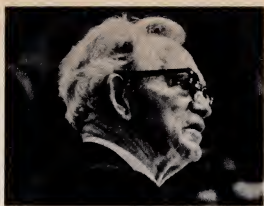
G. Homer Durham, Franklin S. Harris, Jr., Hugh Nibley, Sidney B. Sperry, Albert L. Payne, Contributing Editors; G. George Smith, Jr., General Manager; Florence S. Jackson, Assistant General Manager; Vail F. Scott, Business Manager; A. Glen Smart, Acting Business Manager and Subscription Director; Thayer Evans, S. Glenn Smith, Advertising Representatives.

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Entered at the Post Office, Salt Lake City, Utah, as second class matter. Acceptance for mailing at special rate of postage provided for in section 1103, act of October 3, 1917, authorized July 2, 1958.

The Improvement Era is not responsible for unsolicited manuscripts but welcomes contributions. Manuscripts are paid for on acceptance and must be accompanied by sufficient postage for delivery and return. Thirty days' notice is required for change of address. When sending a change, please include address slip from a recent issue of the magazine. Address changes cannot be made unless the old address as well as the new one is included.

Official organ of the Priesthood Quorums, Mutual Improvement Associations, Home Teaching Committee, Music Committee, Church School System, and other agencies of The Church of Jesus Christ of Latter-day Saints.
The Improvement Era, 79 South State, Salt Lake City, Utah 84111



The Editor's Page

Our Worldwide Church

A Message in 17 Tongues

Norwegian

Vår Verdensomspennende Kirke

Av president David O. McKay

Gud velsigne Kirken. Den er verdensomspennende og dens innflydelse skulle bli følt av alle nasjoner. Må hans ånd influere menneskene overalt og vende deres hjerter mot forståelse og fred.

Swedish

Vår Världsomfattande Kyrka

Av president David O. McKay

Må Gud välsigna kyrkan. Den sträcker sig över hela jorden och dess inflytande borde kännas av alla länder. Må hans ånde utgjutas över människor överallt och vända deras hjärtan mot fred och god vilja.

Portuguese

Nossa Igreja Mundial

Pelo Presidente David O. McKay

Que Deus abençoe a Igreja. É mundial e sua influência deve tocar tôdas as nações. Que Seu espírito possa influenciar a humanidade e inclinar seus corações à paz e boa vontade.

Dutch

Onze Wereldomvattende Kerk

Door president David O. McKay

God zegene de Kerk. Zij is wereldomspannend en haar invloed moet wel door alle naties gevoeld worden. Moge Gods Geest het ganse mensdom beïnvloeden en hun hart richten tot vrede en in de mensen een welbehagen.

Chinese

我們普世的教會
由麥基業大衛會長

神祝福我們的教會。它是普遍全世界，各民族咸感受其影响，愿祂的灵影响各地人民，使他們的心倾向友善及和平。

Italian

La Nostra Chiesa Mondiale

di Presidente David O. McKay

Dio benedica la Chiesa. E' una Chiesa conosciuta in tutto il mondo e la sua influenza dovrà essere sentita in tutte le nazioni. Che il suo spirito abbia influenza negli uomini ovunque e incline i loro cuori verso la buona volontà e la pace.

English

Our Worldwide Church

By President David O. McKay

God bless the Church. It is worldwide, and its influence should be felt by all nations. May his spirit influence men everywhere and incline their hearts toward goodwill and peace.

German

Unsere Weltumspannende Kirche

von Präsident David O. McKay

Gott segne die Kirche. Sie umspannt die ganze Welt und alle Länder sollen ihren Einfluß spüren. Möge Sein Geist alle Menschen beeinflussen, damit sie guten Willens und friedlich gesinnt sind.

French

Notre Eglise Universelle

par le président David O. McKay

Dieu bénisse l'Eglise! Elle est universelle et toutes les nations devraient subir son influence. Puisse Son esprit influencer sur tous les hommes et incliner leur coeur vers la bonne volonté et la paix!

Japanese

デビッド O. マッケイの答

教会の祝福ある。主の御霊が世界。諸にま
じりてまゐるやうに。主の御霊の力によつて、
人々の心を導き、主の御霊が世界にまゐるやうに

Finnish

Maailmanlaajuinen kirkkomme

Presidentti David O. McKay

Jumala siunatkoon kirkkoa. Se on maailmanlaajuinen ja kaikkien kansakuntien tulisi tuntea sen vaikutus. Koskettakoon Hänen Henkensä ihmisiä kaikkialla ja vaikuttakoon heidän sydämiinsä niin, että vallitsisi rauha ja hyvä tahto.

American Indian (English)

Our Worldwide Church

By President David O. McKay

God bless the Church. It is worldwide, and its influence should be felt by all nations. May his spirit influence men everywhere and incline their hearts toward goodwill and peace.

Samoan

O Lā Tatou Ekalesia I Le Lalolagi Atoa

Tautalagia e Peresitene David O. McKay

Ia fa'amanuia e le Atua le Ekalesia. Ua i ai nei i le lalolagi atoa ma e tatou ai ona lagonaina e atunu'u uma lona aogā. Ia musuia e Lona Agaga tagata uma i so'o se atunu'u ma fa'a'ua'i atu ō latou loto i le alofa ma le filemū.

Tongan

Hotau Siasi Faka'Univeesi

Fai 'e Palesiteni David O. McKay

'Ofa ke tāpuekina 'e he 'Otua 'a e Siasi. Kuo hoko ia ko ha siasi faka'univeesi, pea 'e ongona 'a hono ongo 'e he ngaahi pule'anga kotoa pe. 'Ofa ke fakaue'i 'e Hono laumalie 'a e kakai 'i he potu kotoa pe, pea ke takiekina honau loto ki he loto 'ofa mo e melino.

Tahitian

Ta Tatou Ekalesia i Te Ao Taatoa Nei

Na te Peresidemi David O. McKay

Ia haamaitaia i te Ekalesia e te Atua. Tei roto te Ekalesia i te ao taatoa nei e to'na mana e mea tia ia i te faariihia e te mau nunaa atoa. Na te varua o te Atua e faauru i te mau taata i te mau vahi atoa e, e faafariu i to ratou mau aau i roto i te hinaaro maitai e te hau.

Korean

우리들의 세계적인 교회

데비드 오 맥케이 대주교님

하나님의 교회를 축복드립니다. 그것은
전 세계에 퍼진 것이며 모든 나라가 다
그 영향을 받으며 존경받습니다. 하나님의
영이 모든 곳에 살고 있는 사람들을
감동하시며 천과 천국으로 그들의 마음을
오래 하시기를 바랍니다.

Danish

Vor Verdensomspændende Kirke

Af Præsident David O. McKay

Gud velsigne Kirken. Den er verdensomspændende, og dens indflydelse burde føles af alle nationer. Må Hans ånd øve indflydelse på mennesker overalt i verden og forlene deres hjerter med trangten til at vise god vilje og skabe fred.

Spanish

Nuestra Iglesia Es Mundial

Por el Presidente David O. McKay

Dios bendiga la Iglesia. Está en todo el mundo y su influencia se debe sentir en todas las naciones. Que su Espíritu ilumine a los hombres en todas partes y conduzca sus corazones hacia la paz y buena voluntad.

The Church sends its messages
to the world through the

UNIFIED MAGAZINE

By Doyle L. Green
Managing Editor

Early in August Chinese members of the Church in the Southern Far East Mission will receive in the mail copies of a monthly magazine, 8½ x 11 inches in size. On the cover will be a beautiful full-color reproduction of a painting of Noah warning the people of the impending flood. The name of the magazine in Chinese is 聖子走之聲 which interpreted means *The Voice of the Saints*.

When the magazine arrives, many fathers in those far-off lands will gather their families around them, talk about the cover, then open the magazine to the lead article on the first page, and read a message from the Prophet of the Lord, President David O. McKay. There is such a message in each issue. The August article is entitled "The Gate of Baptism."

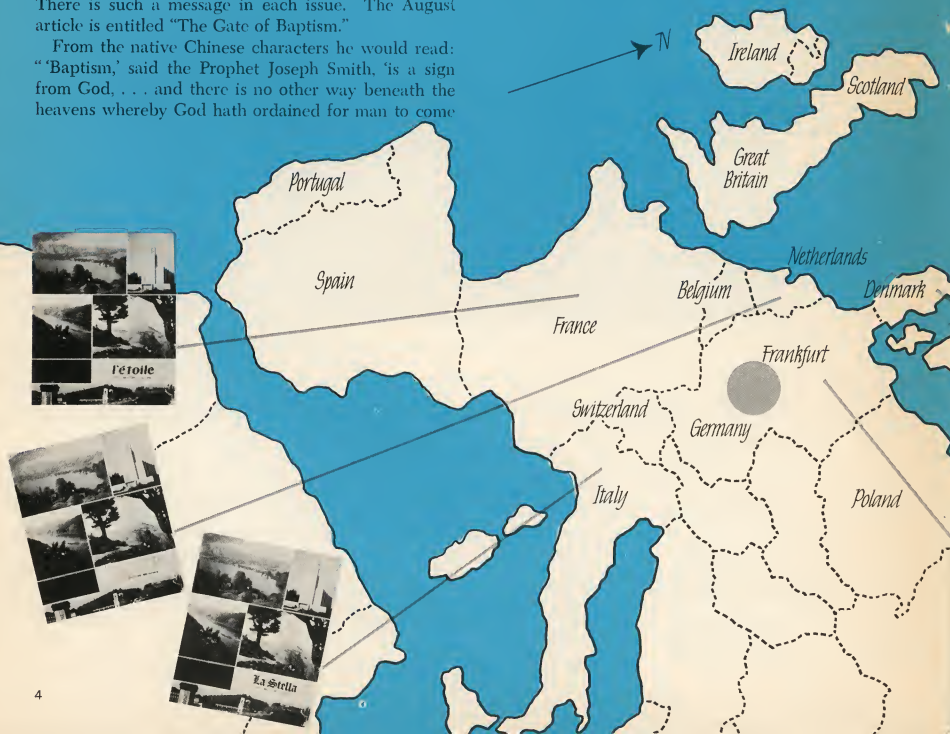
From the native Chinese characters he would read: "Baptism," said the Prophet Joseph Smith, 'is a sign from God, . . . and there is no other way beneath the heavens whereby God hath ordained for man to come

to Him to be saved, and enter into the Kingdom of God, except faith in Jesus Christ, repentance, and baptism for the remission of sins, and any other course is in vain; then you have the promise of the gift of the Holy Ghost.'

"Baptism is one of the first principles and ordinances of the gospel. . . ." (See *Era*, April 1969, p. 2.)

Finishing the article by President McKay, which fills two pages, the family may discuss the meaning of this important message to them. Then turning through the magazine, they will find articles and features of value and interest to every family member. For example, there are three other messages from General Authorities: "Perhaps the Hardest Lesson to Learn," by Elder Richard L. Evans of the Council of the Twelve; "A Message of Inspiration," by Elder Theodore M. Burton, Assistant to the Council of the Twelve; and "The Presiding Bishop Talks to Youth About Tithing," by Bishop John H. Vandenberg.

The children will find four pages of material that includes pictures of and quotations from each member of the Council of the Twelve. In addition, there will be the following features: a story, "Personal Appraisal," an account of two men who placed personal integrity



above personal gain; an article called "Adults—and This Business of Learning"; and the following additional features: "Mother Habits," "Planning Your Lesson Presentation," "A Rewarding Rule of Health," "Friends Are Made at MIA," "Power? To Do What?" and "The Evil Designs of Men." In the back of the magazine they will find interesting and vital items concerning the Church and Church members in the Southern Far East Mission. Some 1,000 copies of the Chinese *The Voice of the Saints* are distributed each month.

On approximately the same day members of the Church in 16 other language areas throughout the world will receive the same basic magazine with the same cover, same layouts, same photographs, same articles and features, but translated into and printed in their own languages. The primary difference between the magazines will be the five pages of items of local interest.

The idea for a unified magazine for the non-English-speaking peoples of the Church was developed by Elder Howard W. Hunter of the Council of the Twelve in 1966 when he was supervising the European Mission.

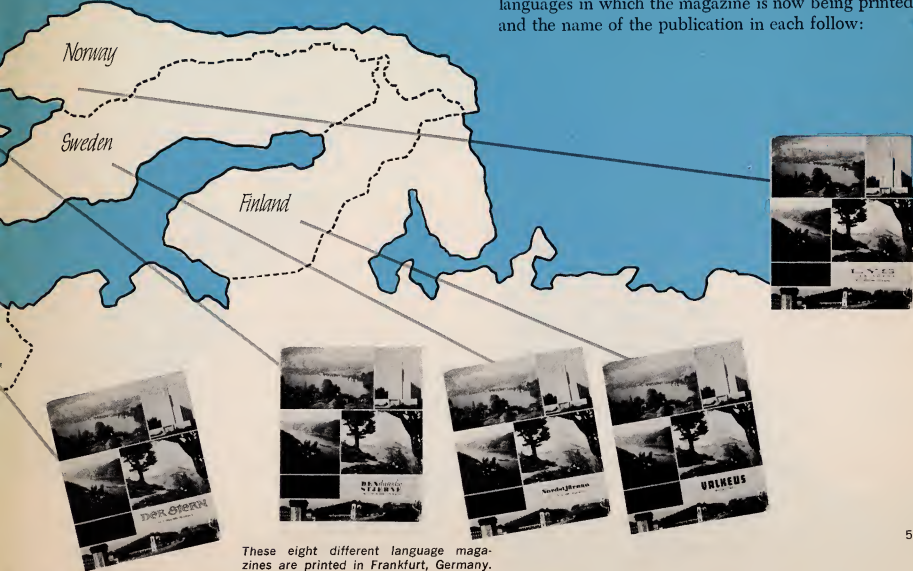
As he traveled from one mission to another and observed the workings of the mission staffs, Elder Hunter noted the great amount of time that was being spent by mission presidents and missionaries in producing mission magazines. Also, he was concerned because the magazines varied so much in quality and in content. He then set about to unify and correlate the efforts going into the publications with the goal in mind of

saving precious missionary hours, cutting expenses, and at the same time upgrading the quality of the publications.

In working out the problems, Elder Hunter sought the assistance of Bishop John H. Vandenberg and Bishop Victor L. Brown of the Presiding Bishopric, who supervise translation and distribution services for the Church. Much credit for helping develop the idea goes to the staff of the Distribution and Translation Division, which at the time was managed by J. Thomas Fyans and which is now supervised by John E. Carr.

After a good deal of study it was concluded that the best way to proceed would be to select the most vital and appropriate articles prepared for use in *The Improvement Era*, *The Instructor*, *The Children's Friend*, and *The Relief Society Magazine*, combine these with articles prepared by various Church organizations, and add some local material prepared under the direction of the mission presidents. These articles and features would then be translated into the various languages. This would make it possible for one central staff to perform work that had formerly been done in almost every mission area in the Church.

The first edition of the new unified magazine appeared in March 1967 in nine European languages. As leaders in other mission areas saw the value and potential of the publication, other languages were added, and soon the service was extended to other areas, including the Far East and Polynesia. Today the magazine is being printed in 17 languages, including the English edition for the American Indians. The languages in which the magazine is now being printed and the name of the publication in each follow:



These eight different language magazines are printed in Frankfurt, Germany.

Chinese	聖徒之声	The Voice of the Saints
Danish	Den danske Stjerne	The Danish Star
Dutch	De Ster	The Star
English (for American Indians)	The Liahona	
Finnish	Valkeus	The Light
French	L'Étoile	The Star
German	Der Stern	The Star
Italian	La Stella	The Star
Japanese	聖徒の道 星の光	The Way of the Saints The Friend of the Saints
Korean		
Norwegian	Lys over Norge	Light over Norway
Portuguese	A Liahona	
Samoan	O Le Liahona	
Spanish	Liahona	
Swedish	Nordstjärnan	The North Star
Tahitian	Te Tiarama	The Light
Tongan	Ko E Tuhulu	The Torch

It is interesting to note that four of the publications are called *Liahona*, after the compass that the Lord provided for the prophet Lehi to guide his family through the wilderness.

A number of these publications will be familiar to returned missionaries and others, as some of these magazines have been published for many years. The German *Der Stern*, for example, this year printed a special issue in observance of its one-hundredth anniversary. It was begun in 1869 and has a long and honored history of useful service to the German-speaking peoples. Today it has a circulation of about 6,000.

The Spanish *Liahona*, which has a current circulation of 7,700, has been published since 1945.

The next largest magazine in point of circulation (3,750) is the French *L'Étoile*. It has been printed since 1928.

On the other hand, some of the magazines are very new and have small circulations. The Italian *La Stella*, for example, has a circulation of 500. The newest magazine of the group is the Tahitian *Te Tiarama*, which serves the Saints in the French Polynesian Mission. It was first issued in August 1968. The French *L'Étoile* is also circulated among the Saints in that mission.

In August 1968 the editorial responsibility for the Unified Magazine was transferred to the newly formed Church Editorial Department, which functions under the supervision of the chairman of the Correlation Executive Committee, Elder Harold B. Lee. Each month materials from our current English language magazines are carefully selected and screened by the editorial staff, and the proposed articles and features for the unified magazines are selected. These are reviewed by a committee from the Church's Translation Department, made up of representatives of the various language areas. They are then read by repre-



sentatives of the Church's Correlation Committee. Layouts are made, photographs and art work are selected or produced, and duplicate sets of the translator's copy are then forwarded by the Translation Department to its representatives in the language areas, where the material is translated into 16 languages. The translations are then forwarded, along with five pages of materials provided by the missions, to one of seven printing centers, where they are set into type.

In the meantime, the editorial staff in Salt Lake City has had produced duplicate sets of color separations to be used for the cover. These are generally taken from *The Improvement Era*. Duplicate sets of positive or negative films of all the photographs and other art work to be used on the inside pages are also made. These, along with complete layouts and printing instructions, are sent directly to the printing centers, where the material is then all assembled and the magazines are printed.

Printing centers for the magazines are: English (American Indian) and Spanish, Salt Lake City; Portuguese, Sao Paulo, Brazil; Samoan, Tongan, and Tahitian, Auckland, New Zealand; German, Italian, Norwegian, Swedish, Finnish, French, Danish, and Dutch, Frankfurt, Germany; Chinese, Hong Kong; Japanese, Tokyo; Korean, Seoul.

The unified magazine program is in keeping with the desires of the General Authorities to give our brothers and sisters, wherever they may live, the advantage of as much of the Church program as possible. Through the magazine important messages from the General Authorities and vital items concerning the Church, its doctrine, policies, and developments are now being sent monthly in essentially the same form into homes of Church members and friends throughout the world.



Portuguese version is printed in Sao Paulo, Brazil. The Chinese version is printed in Hong Kong, Korean in Seoul, and Japanese 7 in Tokyo. Samoan, Tahitian, and Tongan magazines are printed in Auckland, New Zealand.



Bishop A. Barrie Best of the Racine (Wisconsin) Ward discusses meaning of the temple at Kenosha open house.



Elder Daniel B. Baxter, Northern States missionary, explains Church organization to young boys.



Visitors at the open house engage in informal, easy-going, pleasant discussion.



The Open House Program

By Dr. Edwin O. Haroldsen

Edwin O. Haroldsen, Chicago regional editor of a weekly national news magazine, is a member of the Chicago South Stake high council.

A popular and effective method to introduce the Church to non-member friends and neighbors is to hold an open house. Simply stated, an open house is an opportunity for members and missionaries to bring visitors and guests by personal invitation to a house of the Lord. The main plan of the social-spiritual evening includes a tour of the building, an explanation of specially prepared exhibits on gospel principles, perhaps a movie, and light refreshments. The story of this activity in one mission is detailed in the following article. Hopefully you and your branch or ward members will be encouraged to help your mission president, stake or fulltime missionaries, seventies, and home teachers to hold your own open houses.

Missionary open houses in the Northern States Mission the past year stirred many to action—and a significant number of investigators were baptized.

A meter maid in uniform and on duty stopped in at a downtown open house in Kenosha, Wisconsin, intending to stay but a few minutes. She remained an hour, took the tour, and saw the Church's



Bishop Barrie encourages a couple attending the open house to register their visit.



Ward member at the Kenosha, Wisconsin, open house answers gospel queries of visitors.

movie *Man's Search for Happiness*. She is now studying the gospel.

Approximately 1,500 nonmembers were given a glimpse of Mormon doctrine and family life at 75 open houses in four states in the Northern States Mission in 1968. (In the first five months of 1969, 1,951 attended.) Nearly 150 of these—or one in ten—were bap-

tized into the Church, reports Warren W. Henderson, recently released mission president. They accounted for about 20 percent of the mission's 724 convert baptisms last year.

Open house visitors came from varied backgrounds—mayors of Clinton, Iowa; DeKalb, Illinois; and Kenosha, Wisconsin; the president of Prairie State College near Chicago; 50 ministers of other faiths; people from many walks of life.

A woman whose daughter was recently baptized came to an open house in West Frankfort, Illinois, "to see the church that has done so much for my daughter."

At Kenosha, nonmembers bought 50 copies of the Book of Mormon, and at the Logan Square Ward in Chicago, almost that many were sold.

Visitors carried away 500 free copies of the *Family Home Evening Manual* in open houses over the mission last year.

A nonmember woman with a master's degree in history took one of the manuals at the University Ward open house in Chicago and read 26 lessons in a short time. Depressed on one occasion, she picked up the manual and read about the virtue of work. Then she reported she went out and cleaned her car and "felt so happy."

After an open house in Freeport, Illinois, a nonmember family began holding regular family home evenings using the manual. A 50-year-old woman took three manuals at the DeKalb, Illinois, open house to give to other people.

The wife of a physician in Kenosha said the manual is just what she needs when her family is at their cabin or can't make it to their church on Sundays. She has also invited missionaries into her home.

Some 25,000 personal invitations plus posters, newspaper

stories, and hundreds of radio and TV announcements have helped bring friends to open houses. A Milwaukee station, WITI-TV, showed a 50-second color film of an open house on its 10 p.m. news broadcast. WGN, one of Chicago's principal radio stations, announced the Logan Square Ward open house several times.

The Madison, Wisconsin, CBS affiliate, WISC-TV, telecast a session of general conference. During all of the breaks in this program the station mentioned an upcoming Madison open house and made up its own TV slides advertising the event.

A woman in Sauk City, Wisconsin, 40 miles away, after learning of the Madison open house from a TV announcement, telephoned long distance to find out about it and brought three nonmember friends.

Two college graduates, one a bank teller and the other a teacher, attended an open house in Oregon, Illinois, after seeing a poster in a store window.

A young 19-year-old college student of suburban Chicago met "some wonderful Mormon girls" while vacationing in Wyoming. She wanted to join the Church then, but her parents asked her to wait. When she returned home from her vacation, she saw an advertisement of an open house to be held in Wilmette, Illinois. Her parents attended with her and were so impressed they consented to her baptism shortly after.

A world traveler learned of an open house in Wilmette through reading a newspaper announcement. At the open house, he was told about Tuesday night genealogy classes; he replied, "Well, this is where I belong."

A Milwaukee family saw a newspaper announcement, attended an open house, and joined the Church.

A 17-year-old Catholic high school girl attended an open house at Kenosha because she heard she could get information on genealogy and family trees. She commented after seeing the film *Man's Search for Happiness*: "The fact that your members and representatives have such courage of their convictions really amazes me."

When the elders later called on the family, they were welcomed

warmly. They learned that the grandparents had attended the same open house, and that neither family had known in advance that the other would attend. They are now teaching the family the gospel.

Many others have continued studying the gospel after attending an open house the past year. When missionaries made a follow-up visit to a family in Chicago, the mother announced: "We're going to have the six lessons."

"We're the ones who give them," replied Elder Michael D. Alvey of Salt Lake City.

Connie Mowrey attended an open house in Davenport, Iowa, in September, and joined the Church in December. On a single Saturday recently, five persons were baptized in Davenport and five in Champaign, Illinois, as a direct result of open houses.

Beverly Bicker attended an open house in Freeport, Illinois, in June



Two recent converts, Brother and Sister William Hermann, discuss Church teachings.

Below, left: Visitors at open house step inside mock home for family evening. Below, right: Children of Bishop and Sister Best take part in presentation.



1968. When the elders came by later, she let them in because "everyone was so friendly." She attended her next open house, in October, as a member.

A stake missionary brought Mrs. Jayne M. Sears and her two sons to an open house in Elgin, Illinois, in October. She was baptized during the Christmas holidays.

Friends attending open houses during the year were generally en-

thusiastic. At Galesburg, Illinois, the city's fire chief commented: "Interesting and enlightening analysis of the teachings and practices of your church. Should be seen and heard by more people of other churches to relieve them of many of their prejudices toward your church. I have served in the armed forces and elsewhere with Mormons and can state I have never met a Mormon I did not like or respect."

A pastor of the Reformed Church in America, Chicago, asked for a copy of the song "I Am a Child of God," sung during a demonstration of the family home evening.

A Catholic high school teacher commented after an open house at Galesburg, Illinois, "Truthfully that which interested me and impressed me most was the sincerity and enthusiasm of the young men who presented the various portions of the program. Thank you and God bless you all."

A Peoria, Illinois, teenager, Shirley Kincade, commented, "I have asked God in my prayers to give me the wisdom I lacked. I know that from my discussions tonight God has answered my prayers." She was later baptized.

A nonmember visitor commented, after seeing the John Sonnenberg family demonstrate the family home evening at an open house at Naperville, Illinois: "Oh, that Sonnenberg family—you won't see any of those kids growing up and being delinquents."

A Catholic woman bought a Tabernacle Choir record at the Kenosha, Wisconsin, open house. She stated, "I am impressed with the kindness and true brotherly love of the Latter-day Saint members."

In Kenosha, an open house held in a vacant store in a good downtown location attracted 100 nonmembers.

Declared Bishop Joseph R. Larsen, Jr., of Champaign (Illinois) Ward:

"We have been delighted to use the new open house program. At our first open house we had some 200 or more people, about 80 percent of them nonmember friends. In every case they were most favorably impressed with the building, the program, the gracious members, and especially the young full-time missionaries. Many of the visitors are now investigating."

Approximately 7,000 members assisted with open houses in the mission in 1968.

After the initial open houses in early 1968, President Henderson saw the need for better displays. Transparencies were obtained from Salt Lake City, and display boxes with fluorescent lights and other materials were made for the traveling displays. "The open houses have really been wonderful," says President Henderson. "They'll be even better this year. We'll hold 100 or more over the mission."

In the first nine open houses held in 1969, beginning with one in the new Nauvoo, Illinois, chapel, 747 nonmembers have visited the displays and heard the message of the Church. The average this year has been 83 nonmembers per open house—more than four times the average of 1968. The attendance was particularly outstanding in the Nauvoo area, where more than 200 nonmembers heard the message of the Church.

Missionaries have noted that the home evening demonstration has been effective with members as well as nonmembers—many members who previously had not been holding family home evenings have now begun to hold them. In all of 1968, 500 *Family Home Evening Manuals* were distributed; in just one month (March) this year, 393 were given out. ○



Elder Glen T. Martineau explains to police meter maid Christ's visitation to America.



Kenosha open house also presented a typical family enjoying family home evening.



By Carol Clark Ottesen

Put a Star on S

● "It was him, Stanley!"

Two Indian boys, 12 and 15 years old, crouched in a patch of scrub oak and yellow chamiso, their eyes squinting against the setting sun of the Painted Desert. They scanned the horizon for a flash of reddish-brown and white and listened like transfixed animals for a telltale whinny.

"He came from the canyon. I *know* it was him," repeated Reynolds in a coarse whisper.

The younger boy closed his eyes against the glare and thought about his horse. He had been thrilled when Uncle Fitz found that mustang, trained it, and gave it to him to help herd the sheep. Last fall when Father had gone away on his construction job and he and Stanley had gone to foster homes in Los Angeles to go to school, they had had to let the horse go. Nobody was left to ride him. Then, too, it was hard enough to get food for the family through the winter, let alone to feed a horse. So they had taken off the stallion's rope bridle and watched him streak away toward Shadow Mountain. A horse can get pretty wild in a year.

Reynolds sighed and moved from his haunches to

Shadow Mountain

a cross-legged position in front of a tree. "He's gone again. I can't see or hear anything."

"Let's just leave him, Reynolds. We go back to California next week anyway."

There was a pause and then a stolid announcement. "I'm not going back!"

"Not going back! How come? The Stacey's—I mean, I thought you liked them. You had everything you wanted—"

"I know. But—well, there's so many rules with them. *Here* I am one of the *Dineh*. I can ride my horse for miles with the wind in my face and my knife at my side! No haircut, no bath, no bed to make, no hard lessons to do!"

"But you *have* to go to school."

"I'll go," Reynolds conceded. "I'll go to Tuba City Boarding School and come weekends to my horse."

"Well, I'm going back," confirmed Stanley as he stood up, following a jackrabbit in the sight of his .22 rifle. "Have to, if I'm going to be a doctor sometime like Chec Begay."

"Who needs the white man's language and school when I can shoot that rabbit 50 yards away?" Reynolds



“‘Indians don’t kiss,’
he frowningly stated,
as she put out her arms”

spit into the dust and ended the conversation.

The boys just sat. Stanley rested while Reynolds twirled a stick in the dust, remembering how it was when he went to Los Angeles last fall on the big silver bus. . . .

First of all, he sure did Stanley a favor by smashing his glasses before they arrived so Stan wouldn’t be embarrassed to meet his new parents. He just wished he’d done away with his straw hat too, because when they arrived at the big gym at the church nobody was wearing such a thing.

The church hall was big and busy, with lots of lines to stand in, a dozen (he was sure) shots in the arm, swarms of strange faces trying to be friendly, new food that tasted too sweet, a chorus of noisy cars with anxious foster parents in them coming to pick up their children—all clanging together like a million crickets.

Just don’t kiss me, he thought, as he waited in the big room for his name to be called.

“Reynolds Napa,” called the caseworker in a voice that electrified him.

He walked slowly to the small room to meet his foster family, forgetting even to say good-bye to Stanley. He hesitated at the door until the caseworker motioned him in before a mother, father, two brothers, and three sisters. He looked quickly away from their gaze, wishing he were a groundhog and could drop suddenly into a hole. The mother put out her arms, but he said, with his best frown, “Indians don’t kiss.” Her hand was soft as she shook his, and then she smiled, smelling like something sweet that made him want to sneeze. The father’s arm felt warm on his shoulder as he took him to a long green car and drove to a house bigger than some of the big houses in Flagstaff.

Reynolds’ head swam with all the strangeness, but right off he found out about the rules and limits. There was a bike to ride, but you had to be careful of cars. You could run a block, but you had to stop when the light was red. Haircuts were every other Wednesday—music lessons on Tuesday—Scouts on Thursday

Carol Clark Ottesen, Relief Society instructor in the Palos Verdes (California) Ward, is mother of five and foster mother to an Indian boy from whose background arose this true story.

—church on Sunday. And the air always smelled of gasoline! He had longed for a whiff of sage and the sharpness of the fall air on the desert, even if he did have a brand new Scout uniform!

School was also hard. Everybody knew more than he did. The teacher talked fast and used words he didn’t understand. He thought all the time of how smart he had been in boarding school and how dumb he was in California.

Yet—he *would* miss Eric. Eric was vice-president of the students, and everybody liked him, but Reynolds smiled when he thought how he could wrestle his white brother to the floor of their bedroom. Eric had put a big gold star on the map of Arizona, right on Shadow Mountain, and every time Reynolds looked at it his mind drew a picture of home. Home. He thought of the special work of the Navajo for their homeland and said to himself, “*Dinetkak—here is where I belong!*”

Reynolds ended his reveries as he rose abruptly and started in the direction of Shadow Mountain. “I’m not going to California, Stan. I want to be free—really free—to run until my chest hurts and tell time by the sun!” He broke into a run. “I’m going after my horse.”

Stanley followed, partly to humor his younger brother and because he, too, was exhilarated by the thought of a chase and capture. Besides, Reynolds couldn’t get the stallion alone.

They hiked until dark to the foot of the huge black mountain and sat to rest near a clump of yucca. The white cactus flowers rose like tall candles from their green candlesticks, lighted by a huge unobstructed moon.

“Fire the gun, Stan, and see if that does any good.”

The older boy stood and fired one shot into the air nonchalantly.

Then, suddenly, the brushes crackled, and from the dark shelter of a grove of pinion pine darted a brown and white mustang into a floodlight of moon on the open desert.

“It is my horse!”

With the spirit of his heterogeneous breeding, the small horse pounded past the boys, who were no less startled than the stallion. They sprang from the bush and ran like lizards over stone and brush after the horse. Stanley, with ready lariat, whirled the rope above his head and let it fly. It fell neatly around the horse’s neck, tightened, and brought the animal to an abrupt halt. His forefeet climbed into the air, his white mane billowed like flames on his neck, and a frightful whinny sounded against the distant canyon wall.

The horse’s captor, who was jerked to the earth, rolled and turned in the dust with the coarse rope

grinding its way into his hands.

"Mount him, Reynolds, mount him!" Stanley spit dust as he called to his brother.

The younger boy stealthily approached the raging horse, speaking gently to him in Navajo. The horse calmed and eyed him warily, shying only as the small brown hand touched his flanks. The boy grabbed the rope, and with a quick leap he slipped onto the animal's back. No sooner had his legs dangled than the horse threw back his head and reared up again. Reynolds grabbed the mane and hugged his body low, hanging on fiercely. Stanley, who had stood up, brushing off dust and burrs, pulled the rope toward the trees to secure the horse. With the feel of a taut rope, the mustang leaped forward and bucked, sending Stanley to the ground on his face and pulling the rope from his raw hands.

Now it was Reynolds alone as the horse galloped across the open land to the trees, pounding the turf as he reared to free himself of his small burden. But the slight boy clung tenaciously to the mane, sometimes nearly slipping off, but righting himself between bucks. The horse's nostrils flared as he rose again with forefeet flailing, and the small brown boy slipped from the perspiration-soaked back of the horse and thudded to the rocky ground. He was stunned but still held the rope, and the horse stopped dead as the noose tightened around his neck. He strained as Reynolds jumped up quickly and tied him securely to the tree. Then the boy walked to the horse and laid his head against the slick white of the animal's neck. Breathing hard, they silently communicated a mutual concession.

Stanley came running and waving, calling Reynolds by name. He withheld his awe and admiration with Indian (and brotherly) aplomb. "Are you hurt?" "No," said Reynolds, as he turned and fell unconscious to the ground.

The older boy looked down into his brother's broad Navajo face and pressed his ear to his chest. Reynolds had only fainted, but a nasty cut had opened up on his head. Stanley parted the thick blackness of his brother's hair and wiped the wound with his shirt-tail. "Not too bad, but he will need care."

The horse paced, lifting and rearing to free himself of the rope.

"Stay here, *szhlee*'; you have met your match."

He carried his brother about a half hour before they reached the hogan they called home. The small conical dwelling, made primarily of adobe held together with brush and small logs, looked like an overturned dish with a small door and fire hole in the center. A small woman, dressed in the brightly colored velvet blouse and heavily gathered skirt of the

Navajo woman, stood at the door and silently motioned them inside.

As she cleaned the wound with salt water and juniper berry juice, the boys told of their adventure, first one and then the other, speaking in animated tones and gestures. Reynolds lay awake after everyone had gone to sleep, listening to the soft breathing of his family and dreaming of tomorrow and the horse.

The next day, just as the sun first hit the red rock of the canyon, Reynolds was up, dressed, and on his way, sending several prairie dogs scurrying down their holes in his haste. He ran awhile and rested, ran and rested, until at last he reached the pine where he had tied up the horse the night before. Breathing hard, with perspiration soaking his headband, he looked unbelievably at a four-foot long frayed rope and a patch of trampled weeds around the tree. Gone again! Hot tears stung his cheeks as he looked in every direction for the vagrant horse. Nowhere! Gone, as if last night had been only a dream! Gone, to roam the prairie with the coyote, fox, and other wild horses in the bitter struggle for survival in a desolate land! Why didn't he want to stay? Why?

Reynolds took the long way home, still looking for the mustang, running up every rise for a better view and listening with an ear tuned to nature. Nowhere! The boy pictured him in a green canyon somewhere with other wild horses and half of a coarse yucca rope around his neck. He couldn't blame the horse, really.

Nobody at home asked him what happened. They knew. But he thought about the horse all the way through a plate of fried potatoes and mutton pieces.

That night, the brothers lay awake on the floor of the hogan. The mother and two small sisters slept on a mattress on the other side of a small fire pit in the middle of the round shelter.

"Reynolds—"

"What?"

"Will you look for the horse next week after I go to California?"

"No."

"Why not?"

"Why do you think? I'm going back to California with you."

"How come?"

"Wild horses aren't much good to anybody," Reynolds said stoically, bringing up his knee and kicking Stanley off the rug.

Laughing and rolling over, Stanley called out his brother's Indian name. "*Nas'cha Yezzi* (Little Owl)!"

Their mother turned in her sleep, and the boys froze on their rugs as if they were woven in the fabric. ○



Tips on how to get the most out of reports--and make them work for you

● One definition of the word record reads: "To put in some permanent form; keep for remembrance." Another, "to set down in writing so as to keep for future use."

The messages of the prophets remind us that records among God's people have two primary purposes:

1. To help people develop spiritually and progress toward immortality and a glorious eternal life.
2. To serve as instruments in the hands of selected servants of God in judging people under their jurisdiction.

Some of the greatest of the prophets were authors and keepers of the records, including Moses, Samuel, Isaiah, Nephi, Mormon, Moroni, John, and Paul.

Records through the ages have been lasting communication lines between the Lord's prophets and his people. Through records people have been lifted to a greater knowledge of the Lord; they have learned his divine will and his plan and guideposts for journeying on the joyful path that leads back into his presence. It is important to stress this matter of communication. With good two-way channels of communication open and functioning, weaknesses may be avoided and strong points fortified.

But records are more than lines for lifting us heavenward. That brings us to their second primary purpose: to serve as instruments in the hands of selected servants of God in judging people under their jurisdiction.

To Nephi, the Lord spoke: "For I command all men, . . . that they shall write the words which I speak unto them; for out of the books which shall be written I will judge the world, every man according to their works, according to that which is written." (2 Ne. 29:11.)

In this dispensation, the Lord has said of the role

How to U

of records in judging: ". . . and another book was opened, which was the book of life; but the dead were judged out of those things which were written in the books, according to their works. . . . And the book which was the book of life is the record which is kept in heaven. . . ." (D&C 128:7.)

Thus records have been important with God's people through the ages and are important today. They are vital to all who have positions of leadership in the Church, to help people in their quest toward eternal life and to assist in the judgment and judging in the kingdom.

It must always be remembered that records have never been the goal nor the end product in the Church, either ancient or restored. Rather, they have served as tools in the upbuilding of individuals and thereby the upbuilding of the kingdom of God.

Records are passive; *reports* are, or should be, alive and vibrant. Note one of the definitions of a report: "An account of something *seen, heard, read, done, or considered.*" Notice that the verbs are all *action* words. Another definition reads: "An account officially expressed, generally in writing."

Reports need to be complete, accurate, legible, neat, and in on time; and they should provide information upon which valid decisions can be made. These would include copies of notes, minutes, statistical and other reports that are prepared by the clerks and secretaries and distributed to the administrative officers for study and consideration.

Reports should contain information on factors that will lead to action on the part of the leaders receiving them. A report should be in the best possible form for the presentation of the subject matter.

Reports are to be submitted to and used by the

By Elder Delbert L. Stapley
Of the Council of the Twelve



se Records and Reports

administrative officers of the wards and branches, the stakes and missions throughout the Church. It is the responsibility of these leaders to see that the reports are correctly completed.

It is also the responsibility of the presiding authority in every case to select and train those who will act on the reports as well as those who will prepare them. A strong leader knows that if he develops his associates, he will become even stronger.

Even greater attention will be given by the General Authorities to the selection of stake administrative officers and clerks as they are chosen, sustained, and set apart. The responsibility each has toward the reports will be stressed at the time of the call. A *good* leader inspires other men and women with confidence in him; a *great* leader inspires them with confidence in themselves.

After proper and prayerful selection, the chosen stake clerks will train their assistants and they together will train the secretaries to the priesthood quorums and auxiliaries, as well as the ward clerks and their assistants. The ward clerks in turn will train their assistants and the secretaries to the Aaronic Priesthood quorums and the secretaries to the ward auxiliaries. The better informed these important workers are, the better jobs they will be able to perform, and time spent in training these people in the proper functioning of their work will be rewarded by better reports that will enable the administrative officers to do a better job.

Good reports spotlight the weak areas requiring attention and also point up the areas of strength. The leader can detect whether a unit is progressing or retrogressing, whether the people under his jurisdiction are developing spirituality or declining in spirituality. Accurate reports reveal the direction in which the organization is going, and emphasis should be placed constantly on the correct preparation of the reports and to assure that reports are submitted on or before the due date. Reports should be reviewed carefully and comments made in the space provided. This is the best evidence that the report has been studied and hopefully used.

An able leader uses reports as a mariner uses his

compass: to check the course and to learn the direction in which he is traveling. Good reports can be the eyes of the administrators in watching the progress on the various church fronts that are his responsibility. The effective leader will study and review reports faithfully. As he studies good reports, he will see the figures and statistics come alive, and instead of numbers he may see that Jack Jones has not been graduated from Primary as a second class Scout, that he hasn't been ordained to the Aaronic Priesthood, nor has he started to attend MIA meetings.

A well-advised leader can advise his flock well. He can be specific in complimenting meritorious accomplishments and give pinpoint encouragement in instances where improvement can be attained or where

more appropriate action is required.

Local leaders should study the reports diligently. They should have the facts and figures at all times. It may be well to remember the adage, "Leadership filters down from the top; it doesn't bubble up from the bottom."

With good records and reports, a leader can evaluate his own performance. He can compare the performance of his people now in contrast to a month ago, a year ago, or even two years ago or longer. Someone has said, "Nothing is good or bad except by comparison." It is better to be one's own severest critic and to make comparisons with himself and his standards rather than with others. Here are some areas of comparison: The gospel teaches eternal progression. What progress are the Church members under my jurisdiction making? What percentage of them are attending sacrament meeting now, compared with a month ago? A year ago? Two years ago? What percentage of adult members are qualifying for temple recommends? What percentage of marriages are being performed in the temple? In which



direction are we moving in the percentage of our youth attending seminary or institutes? These are merely examples; the properly prepared reports will reveal many other items of importance.

Statistical reports represent the actions of individuals, and we should ever be mindful that what matters is our concern with the child of God within our area of responsibility, and not the figure that represents him on the report.

There are other important considerations in the lives of individuals that concern the leader that are not reflected in the records or reports, but records and reports are yardsticks we need to use continually for measuring performance.

A leader who leads without using his records and reports is like a pilot flying without instruments. He should question the trends shown in the reports and ask why. Then he can make the necessary moves to strengthen the situation or situations.

An effective and dedicated leader will set goals for himself. Once he determines through a study of the reports where his organization has been going in certain areas of performance, he can weigh where he wants to go in helping people grow spiritually.

Through the use of written reports the leader can review on a month-to-month basis the big picture of the entire program of the Church, as it seeks to exalt the individual. Records and reports help the wise leader to keep the program in proper balance and relationship.

In the divine plan of things, the individual is supreme. The programs of the Church and the reports of their functioning are aimed to help each member of the Church enjoy a more meaningful life here and hereafter. This will be accomplished as we improve our lines of communications; a well-informed worker is a more effective worker.

Reports of the various activities of the Church come together at the intersection of the bishop's desk. Under priesthood correlation the bishop becomes more interested in individuals than in programs, even though the church programs are vitally necessary. He will be more interested in filling their needs and in helping them move heavenward than in turning in a favorable statistical report. He will review the reports in terms of what the activities in his ward are doing toward uplifting individuals. He will study the figures as symbols of souls. He will probe beyond those symbols and into the lives of the people he has been called to lead. Good reports will follow good activity; good

reports will reflect the performance of dedicated members.

A wise bishop will use reports for guidance in his oral evaluations with priesthood leaders. He will use reports for his discussions at ward executive and council meetings. He will use the records to inquire about specific families, both the active and the inactive. He will use the figures to help guide him and his associates in making the moves necessary for building souls.

The stake president similarly will want to probe with his bishops and priesthood leaders beyond the reports.



He will want to know how each bishop is meeting the responsibility of planning for and meeting the needs of the people in his ward. Regional Representatives of the Twelve will likewise inquire how a stake president is working with his bishops in serving his people.

Similarly, General Authorities, as they meet with Regional Representatives of the Twelve and stake presidents, will want to learn how programs are helping people.

But in all this effort to build souls, the time, the talent, and the energies of the leader will be far more productive if he studies, interprets, and wisely uses reports. These records will be more useful to him if they are accurate, complete, and punctual. The able leader will therefore choose capable record keepers. He will see that they are trained and that they know their duty fully.

Indeed, the first purpose of records and reports is to help every man and woman to grow through knowing Jesus the Christ and in following his plan toward perfection and eternal life. Moroni, one of the great recorders in the cause of the Lord, gave this counsel for all of us as he sealed up his record:

"Yea, come unto Christ, and be perfected in him, and deny yourselves of all ungodliness; and if ye shall deny yourselves of all ungodliness and love God with all your might, mind and strength, then is his grace sufficient for you, that by his grace ye may be perfect in Christ. . . ." (Moro. 10:32.)

I pray that the Lord will bless us that we may be equal to our tasks. ○

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KEEP

Dear Mother and Father:

We know what your problem is: one or more of your adolescent children is in open rebellion. Your youngster is showing this rebellion in behavior so conformist and stereotyped that we, who may never have met you, can say how it manifests itself.

His clothes are extreme to the point of ugliness in style, fit, and color. His best friends are similarly attired. He "goes ape" over music that is mind-poundingly loud. (This does not in any way imply that all youth who like loud music are rebelling.)

If he is not openly disrespectful to you and his teachers, he is taciturn and moody and gives the general impression of having withdrawn his moral support from you, the family, the church, and society.

This posture may be more than a pose, because he may have experimented with drugs and undergone experiences that have as one of their effects the altering of attitudes.

Your own attitudes, as you have tried to work with him, have ranged from anger and outrage to despair and disbelief. (It can't be happening to us!)

You may have, now or in the future, the added pain of an alienation that is not of your making. If your child is old enough to leave home, you may not know where he is for long periods of time. Your magnanimous avowal, "We will always love you—in sorrow or joy," may not keep the door open between you. As his behavior deviates from that of the family, he will feel uncomfortable with you



An Open Letter to Anguished Parents

because you represent a conscience he does not choose to acknowledge. Later, when he has put behind him the unacceptable conduct, his low assessment of himself will still constitute a barrier between him and you.

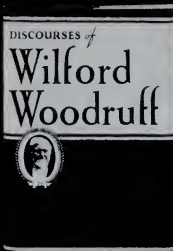
What can you do? In current jargon, keep your cool! This seemingly flippant and impudent suggestion comes from someone who has "been there." And we are willing to expose ourselves because we believe it may comfort you to know you are not alone, as we felt we were when we had our trial by fire.

Our explorations for help within the church and the community revealed to us that we were standing on virgin territory. We were like pioneers in this sociological area. But we would have willingly foregone that distinction to have been able to trade places with another kind of pioneer, the American frontiersman who could see his enemy and come to grips with the problem of existence on a simple physical basis. Our foe was much more elusive. How do you grapple with an evil that seems to be eating at your spiritual foundations?

A grown child of ours had introduced serious trouble into our home. The jaws of hell were gaping open to receive us. That was how it seemed then, and that is how it seems now, even in retrospect.

Some of the experiences we lived through would have made plot material for a sensation-ridden third-rate movie. But we lived through them. We even survived the down-in-the-depths rationale: "If our best efforts through all these years have produced this, there must be

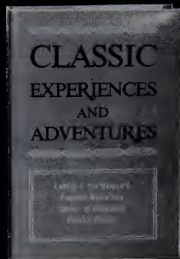
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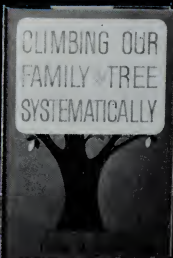
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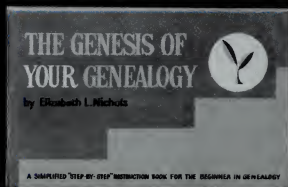


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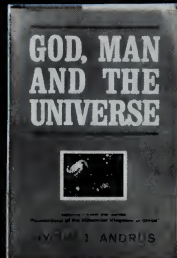


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a fatal flaw in the fabric of our family life. We had better not stay around to jeopardize the chances of our other children."

There were times when we were sure we could not stiffen our spines sufficiently to merely keep going. But we did, all praise to a loving Father who heard our pleas.

Survival is what we celebrate today. Not victory—yet. So do not ask us what we did or how we solved our problem. We did the obvious and logical thing that each moment called for. And the doing largely proved fruitless, except as therapy for our fevered souls. As someone has said, "The Lord will not impose his will upon those who will not accept it."

The clue here is that you have an open field of action until his mind is made up. You may beg, plead, scold, admonish, adjure, urge, beseech, implore, command, entreat, and work through all the other verbs that constitute appeal. It will probably not do much good. It did not produce the results we wanted.

But take heart. In your very real need you have one strong advocate: time—time to come, the soothing unguent that is smoothed into our wounds by the older and more experienced when they say, of any problem, "Just give it time." Not only future but, if your living has justified it, time past is also working for you.

How have things been for this child in all the years before the current crisis? What has been the quality of your family life together? Have you loved your children? Have you been available to them when they needed you? Have you demonstrated your love of God by keeping his laws—particularly those that relate to loving?

Yes? Then you have less to fear than this present anxious period portends. And then, if the quality of your present and future performance matches the quality of your past performance, you will have done all you can do and will therefore have still less to fear. You will enjoy, instead, a measure of peace.

We know a bit more now about rebellion than we did at first. We know it has a season. And we know that when the season has ended, maturity comes with its mellower attitudes. We know that, despite alarming symptoms, all but a troubled few do finally mature.

We know a bit more about drugs, too. We would not minimize their danger. To have another youngster of ours experiment with them would be the last thing we would wish for.

It has been almost universally acknowledged that troubled personalities tend to acquire unhealthy dependencies, such as drug dependencies, which often develop into addiction. But there is another truth not quite so universally acknowledged.

Many healthy young people are going to quit using drugs before becoming addicted simply because the drugs do not produce for them what they want in their lives. They will usually realize that what they want is a close approximation of what they have had. Has what they have had been good enough?

This is what we are banking on with our painfully acquired new "cool." We cannot believe that the immutable laws of justice will permit the aberrant behavior of a year or two or three to cancel out the good of all the other years. There will be a turning point. There will be a way back, however long. We are beginning to see strong evidences of it in young people who have gone the rebellion route and are now consolidating their losses and becoming mature and responsible adults.

That is the sum of our wishes on the subject. But our experience has taught us some valuable lessons about parental power—its broad and narrow limits—and we feel somehow sanctified by those lessons. We are taking great care not to be arrogant in the use of that power.

We know a little more about love, as well: its resiliencies, its softnesses. We think we have a better understanding of God's love.

No, Mother and Father, there is not much you can do except endure. We are trying to endure with some of the humility and grace implied in this quatrain:

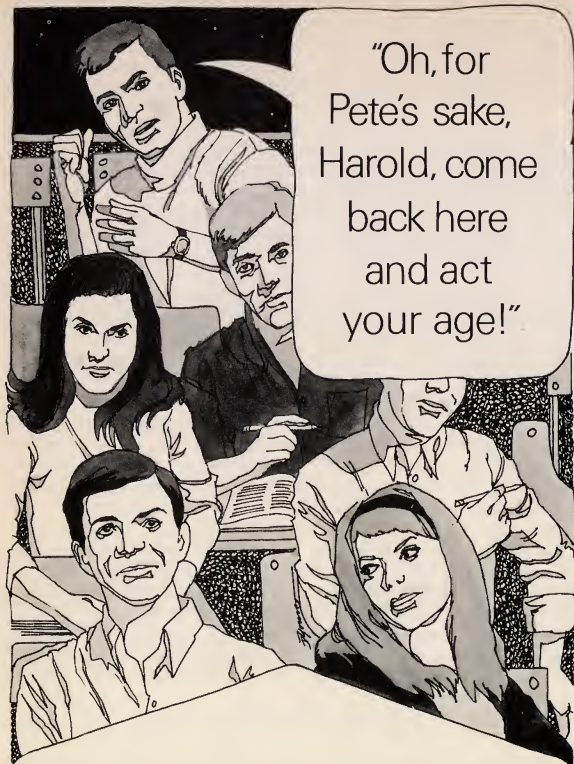
They might not need me—but they might.
I'll let my head be just in sight.

A smile as small as mine might be
Precisely their necessity.

(Emily Dickinson)

In some of life's extremities, even a hackneyed statement can afford hope: "All things come to him who waits"—even, perchance, the love of an errant child for his parents and for his God.

Two Parents Who Are Waiting



"Oh, for
Pete's sake,
Harold, come
back here
and act
your age!"

Teaching

Conducted by the
Church School System

The Pay That Doesn't Come in an Envelope

By Wayne B. Lynn

Illustrated by Don Young

● "Some of your pay will be the kind that doesn't come in an envelope," the supervisor said. Five years later, as I walked through the doors of the holy temple with

heart overflowing, his words were recalled again in sweet memory.

The assurance given years before had been realized many times, but today was special. To appreciate

this moment, we must go back more than five years to a teacher struggling within himself to decide whether a seminary assignment should be accepted in lieu of employment offering greater financial advantage. Perhaps the intimation of "the kind of pay that doesn't come in an envelope" tipped the scales toward a decision in favor of the seminary assignment.

Events leading up to this beautiful experience in the temple began on one of those days when my mood matched the dismal weather outside. That day, a sharp wind was carrying bits of paper and debris in a snake-like procession down the trash-strewn alley and past the doorstep, where it lodged in an ugly pile against the woven wire fence. Skies overhead were dark and threatening, and to me the whole world seemed gloomy.

I stood looking out the spattered kitchen windows, where a light rain made small wet spots that were quickly blown over with loose dirt. Even the dirty windows matched my darkened feeling. This was not a good way to feel, and I battled against it. Moving to the desert sands of Arizona was a change in itself from the green mountains and water-filled streams of the section of Wyoming that was home to me.

Released-time seminary had been granted there that year for the first time, and President William E. Berrett counseled the local brethren to commence immediately holding released-time classes.

Time did not permit the construction of a building. The first day of seminary, classes were held in a Boy Scout bus parked on the vacant lot that hopefully was to be the site for our new building. Those who have traveled with young boys can imagine the condition of the bus—a somewhat different situation from the commodious

classrooms and office to which I had been accustomed.

Forces of opposition seemed to battle our every step in trying to rent a building for seminary purposes. Houses were promised, only to be withdrawn when pressures from outside sources became too great. The second week of school had commenced before we succeeded in renting a small frame house—a very humble dwelling next to the alley and opposite the high school. Kitchen cupboards soon became library shelves; cabinets were full of student journals; the small living room became our classroom; the single bedroom became an office; and a duplicator was precariously perched on a bathroom shelf. We stacked paper supplies in the bathtub with fingers crossed, hopeful that no one would turn on the water.

In the town, rumors and controversy, surrounded by exaggeration and misunderstanding, greeted our new program of released-time seminary. Although efforts were made to calm troubled waters, little was added to the popularity of the new seminary teacher who had become a symbol of the controversy.

So here I stood at a spattered window, looking out at the clouded skies and trash-filled alley and asking myself if it was worth it.

My reflections were short-lived, however, as a group of energetic students soon arrived and began crowding into the improvised classroom. Chairs were rapidly filled, and little space was left for the teacher.

Knowing that a teacher must be happy in order to succeed with his class, I cast off my gloomy spell and launched into the lesson with as much enthusiasm as I could possibly muster. I was rewarded with appreciative interest and participation by most of the students—that is to say, all of them except the back

row of senior boys, who leaned back in their chairs and issued an unspoken challenge for any teacher to reach them.

Following class discussion, I gave a reading assignment in their text, the Book of Mormon. The boys on the back row were slow to open their books, and I noted that one did not respond at all. His book lay unopened on the arm shelf of his chair while he looked at me as if to say, “Just try to make me like this class!”

My gloomy mood returned in spite of myself, and I again asked myself, “Is it worth it?” Then I made a very conscious resolve. That young man with the unopened book, whom I will call Jim, would answer this question for me. “All right, Jim, old kid,” I said to myself, “you will be my measuring stick. I won’t give you any special attention above other students, but I will use you as a gauge of my success or failure. If I fail to reach you, then I will have the answer to my question.” This unspoken pledge was important to me in the days that followed, but it was pushed to the back of my mind with the press of everyday tasks.

Classes continued, and our old building began to be looked upon with tolerance and growing fondness in spite of its inconvenience.

In the meantime, a conference with the high school principal provided me with insight into the challenges I faced with some of my students. I was particularly concerned about the senior boys. When I mentioned Jim’s name, the reaction was electric.

“Let me show you something,” the principal said, stepping to his file cabinet.

After a brief pause he pulled Jim’s file from a drawer, opened it, and began reading a few comments that had been submitted by various teachers: “Drunk and disorderly at

the school dance.” “Profane and abusive language directed at the teacher.” “Disrespectful and rebellious toward authority.”

“I would like to see you reach that kid!” was the principal’s comment, and I wondered again at the task I had set for myself.

As weeks passed, I became much closer to my students, and strong bonds of friendship were formed through spiritual experiences we shared in class. Then, several months after the beginning of school, I almost unconsciously became aware of some changes in Jim’s attitude. The book on his desk, which had long remained unopened, was finally being opened and read with interest. He began to ask questions and participate in class discussions.

Several little incidents reflected Jim’s change in attitude, but one stands out above the rest. It was the day we talked about contentions. Our lesson was structured around the counsel given by the Savior:

“For verily, verily I say unto you, he that hath the spirit of contention is not of me, but is of the devil, who is the father of contention, and he stirreth up the hearts of men to contend with anger, one with another.” (3 Ne. 11:29.)

I previously arranged with one sometimes-rowdy student to assist me with an object lesson demonstrating bad feelings we have when there is a spirit of contention. With my permission, he deliberately came into class late, banged down his books, and sprawled out in his seat without apology.

In anger I snapped at him, “What’s the big idea? Why are you late? I don’t like your attitude one bit!”

Indignantly he shouted back, “Well, I didn’t ask to take this class!”

I retorted in kind, “Well, we can

get along without you!" Whereupon he gathered up his books and angrily stomped out of the room.

A quietness filled the classroom until Jim's spontaneous comment broke the silence, "Oh, for Pete's sake, Harold, come back here and act your age!"

We had a lot of fun that day bringing Harold back into class and reestablishing order. We talked about how terrible we felt when there was a spirit of contention in the class, but the thing we most remembered was Jim's comment and his obvious desire to be a part of a good seminary class.

Skies seemed brighter after that day. My days would often be easier when I would overhear comments by students, such as, "Have you noticed the change in Jim lately? The boys he buddies around with say he won't even take a drink anymore."

One day a senior boy lingered behind after class and said, "I have something to tell you that you might be interested in. You know, part of my home teaching assignment is to go with my companion to Jim's house. Well, the other night when we were there my senior companion was talking to Jim's parents, and the old subject of taking time from school for seminary came up again.

Jim's mother rather forcefully said, 'I'm against it myself; I don't think they should mix church and school.' Then she turned to Jim and asked, 'What do you think, Jim?' Jim looked at her and said, 'Mother, it is the greatest desire of my heart to become a seminary teacher.' His mother nearly fell out of her chair!"

Jim never spoke to me about any of this, but his humble spirit told me much more than words could express. His decision to live according to the Lord's way was also a strong influence on his friends who followed his example. There was even talk about Jim's desiring to fill a mission. Students told me that he had decided to attend college for one year, preparing himself to serve the Lord as a missionary.

The following winter I received a letter from Jim, who was away from home attending the university. By that time we had moved into a beautiful new seminary building, located on the same spot where we had parked the bus only a year before. We had left our rented house near the alley with an emotional farewell.

Jim's letter brought a lump to my throat: "I don't know how to thank you. . . ." He poured out the feelings of his heart in a way that he had been unable to do in person.

Wayne B. Lynn of the Orem (Utah) 29th Ward is seminary curriculum coordinator for Lamanites throughout the Church and serves on a Church Lamanite lesson writing committee.

"I have come a long way," he continued. "I watched you all year and waited for you to make a mistake." This frightened me! Then came his request; "I don't know if they have told you, but next month I leave for my mission. Will you speak at my farewell?"

Today as I drove through the early morning darkness to the temple, my thoughts returned to Jim. I thought about the mission he had honorably filled, and the sweet young girl he was about to marry. I thought about all the other youngsters who had presented such a challenge and had become so special to me. My soul filled with warmth as I remembered that every senior boy that year had now completed an honorable mission for the Church. Many were married, as Jim was being married today, in the house of the Lord. They were fine young men, and I felt toward them as Helaman did toward the fine young men with whom he associated; and like him, I called them my "sons."

The temple ceremony was beautiful. Clothed in white, the couple knelt at the altar and exchanged vows of eternal love and devotion.

As I walked from this beautiful house of God, I tasted of the fruit of being a teacher. I had taken a large bite of "the kind of pay that doesn't come in an envelope," and it was delicious. ○

Uprooted Dream

By Marel Brown

*We mutely watch machines cut rich, red earth;
We hold our breath, as fire consumes our trees;
We close our eyes and see, in fresh rebirth,
Those dreams we planted, in rich memories.
And now, with roots of dreams laid bare and dry—
The ground itself consumed by roads of change—
We bravely stand, while progress stings each eye,*

*And stifle anguished cries at wheels' full range.
Yet none there are in all the workman's crew
Who sense how deep the scrape cuts spirit-flesh;
None stays a hand, nor stops what he must do;
Each shift of gears lays other wounds afresh.
Not strange—for who could share our muted scream
Who has not felt a blade uproot a dream!*

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*New Evidence from
Modern Witnesses
Part 10
(Conclusion)*



Hyrum Smith

Lucy Mack Smith

Emma Smith

THE SMITHS WHO HANDLED THE PLATES

By Dr. Richard Lloyd Anderson

Illustrated by Lynn Freeman

● The first believers in the Book of Mormon were members of Joseph Smith's family. But if three of the eight witnesses were Smiths and the remaining ones in the Whitmer group, it does not follow that family relationship explains away their testimony. The truth of the Book of Mormon story is better attested by those who knew its events personally than by strangers to these proceedings. Including married partners, the Smiths and Whitmers comprised about two dozen adults, none of whom expressed less than complete faith in the genuineness of the translation process.

Like the resurrection appearances of the New Testament, there are unofficial witnesses surrounding those more formally designated. Mother Whitmer reported seeing the plates, and Mother Smith described handling two of the ancient objects found with the plates. Two others reported their physical impressions of handling the ancient record while it was wrapped in a protective covering, Emma, Joseph's wife, felt the thin edges of the record as she moved it in dusting,¹ and Joseph's brother William both felt its shape and lifted the record, estimating the weight at about sixty pounds.²

The three Smiths who formally gave their names as seeing and handling the plates were the Prophet's father, Joseph Smith, Sr.; the Prophet's immediately older brother, Hyrum; and his immediately younger brother, Samuel Harrison.³ They sometimes joined the other Book of Mormon witnesses to reaffirm their testimony printed in the 1830 edition of the Book of Mormon regarding lifting and turning the leaves of the plates. After quoting the published statements of the three and eight witnesses, and describing the experience of the latter group, Lucy Smith relates, "The ensuing evening, we held a meeting, in which all the witnesses bore testimony to the facts as stated above. . . ."⁴ Two years later, in the period of dynamic preaching of the early elders, a conference was held near Cleveland, Ohio, remembered by Luke Johnson as follows: "At this conference the eleven witnesses to the Book of Mormon, with uplifted hands, bore their solemn testimony to the truth of that book, as did also the Prophet Joseph."⁵

A study of the Smith witnesses must stress deeds more than words. Modest and unaffected, these men left few formal statements, but above all they lived consistently

with their commitment to Christian principles and modern revelation. Although not parading their printed testimony, they personally sacrificed for their convictions. Their sincerity is powerful evidence for the existence of the Book of Mormon plates and more. The father and the two brothers nearest Joseph's age constantly lived and worked with him, and from this intimate vantage point completely accepted his report of his visions.

Hyrum and Samuel Smith had joined the Presbyterian Church with their mother, who later related the visit of a church committee to persuade them to abandon their convictions about the Book of Mormon then being printed. The chief spokesman believed that "Joseph never had the plates," and asked Hyrum if he did not think himself deceived. The witness answered simply, "No sir, I do not." After unsatisfactory attempts to break down his story, similar questions were directed to Samuel, who defied his interrogators with scripture about false shepherds.⁶ Local church records confirm the conversation, since they refer to the visit of the committee, which reported that they "received no satisfaction" from talking with Lucy, Hyrum,



and Samuel Smith.⁶ The result was suspension from Presbyterian membership, a symptom of the ostracism inflicted by their community for their faith in the Book of Mormon.

In the face of ridicule and intimidation, the 22-year-old Samuel Smith took copies of the new scripture to neighboring regions of western New York right after the Church was organized in April 1830. Phineas Young later recalled the blend of humility and conviction with which the Prophet's younger brother presented the Book of Mormon. Without introduction, Samuel handed a book to Phineas with the request that he read it. Finding that it claimed to be a revelation, Phineas took the book from Samuel, "and by his request looked at the testimony of the witnesses." The missionary then promised his investigator a witness from God if he would read the book prayerfully. Upon agreeing that he would, Phineas asked the name of the missionary, who only then identified himself as Samuel H. Smith. Young reported the closing words of this conversation: "Ah," said I, 'You are one of the witnesses.' 'Yes,' said he, 'I know the book to be a revelation from God, translated by the gift and power of the Holy Ghost, and that

my brother Joseph Smith, Jr., is a Prophet, Seer and Revelator.'

It is doubtful whether anyone exceeded Samuel Smith's record of active missionary service during the earliest years of the latter-day Church. Moving with the Saints to Ohio in 1831, he left a characteristically concise record of a two-month mission with Reynolds Cahoon in the counties around Cleveland, in which he summarized his own preaching: "I spoke of the testimony which the Lord had given to the people of this generation of his work, the fullness of the gospel, his everlasting covenant, and bore testimony of these things."⁸ Scores of converts accepted the personal assurance of this plain-spoken youth who had known the events of the restoration from the beginning.

Samuel Smith's best-documented mission is one mentioned in the Doctrine and Covenants, which instructed him and Orson Hyde to "take their journey into the eastern countries, and proclaim the things which I have commanded them."⁹ Both men kept journals indicating that the presentation and testimony of the Book of Mormon was one of the major themes of their preaching. The witness was ridiculed periodically for his simple reiteration of his testimony: "The people gathered around us and asked a great many questions about the plates, etc., and many of them used much lightness."¹⁰ Daniel Tyler was converted as a result of this mission and later recalled the missionary visit to Erie County, Pennsylvania:

"In the spring of 1832, Elders Samuel H. Smith and Orson Hyde . . . came to our neighborhood and held a few meetings. Elder Smith read the 29th chapter of Isaiah at the first meeting and delineated the circumstances of the coming forth of the Book of Mormon, of which he said he was a witness. He knew his brother Joseph had the plates,

for the prophet had shown them to him, and he had handled them and seen the engravings thereon. His speech was more like a narrative than a sermon."¹¹

Anyone who studies the personality of Samuel H. Smith must admit that he is not likely to have invented such testimony. A dutiful son, loyal brother, and kindly father, his life is the essence of sincerity. Of sufficient capacity to be named to the first high council of the Church in 1834, and be elected by his fellow councilors as president in 1837, yet Samuel was not ambitious. When not in arduous missionary service, he farmed or hired out as a laborer. In Nauvoo he was named a bishop and was elected a city alderman. This public success marks a deep respect for him based on his character, not cleverness. His missionary companion called him "a man slow of speech and unlearned, yet a man of good faith and extreme integrity."¹² His patriarch-father blessed him as "loved of the Lord" because of his "faithfulness and truth."¹³ Samuel H. Smith's inner motivation is best revealed in the minutes of an early speech, indicating that "ever since he had set out to serve the Lord he had concluded not to regard the favor of man but the favor of heaven."¹⁴ The consistency of his testimony and the evident honesty of the man sustain the reality of his experience of handling the plates.

The same may be said of the Prophet's father for similar reasons. A deeply religious and humble man, Joseph Smith, Sr., was not a person who exaggerated his worth. One of his few personal statements was recorded at the crest of his service to the Church, his intense patriarchal ministry of giving blessings at Kirtland. One meets the man himself in this address to his family, just prior to blessing them in 1834. Although he had always held family scripture reading and

"Young Joe (as we called him then)...was a good worker; they were...poor people"

prayer, he referred to his earlier life when the Smiths were unable to agree on the validity of any church:

"I have not always set that example before my family that I ought. I have not been diligent in teaching them the commandments of the Lord, but have rather manifested a light and trifling mind. But in all this I have never denied the Lord. Notwithstanding all this my folly, which has been a cause of grief to my family, the Lord has often visited me in visions and in dreams, and has brought me, with my family, through many afflictions, and I this day thank his holy name."¹⁵

One so truthful about himself would not likely be a party to a religious hoax. Joseph Smith, Sr., was a practical man who never aspired to public acclaim. He had brief careers in teaching and business, but he worked with his hands most of his life as a cooper or farmer. His candid modesty endeared him to all those who ever had intimate contact with him. His wife characterized him "an affectionate companion and tender father, as ever blessed the confidence of a family."¹⁶ Edward Stevenson voiced the impression of many a member of the Church: "Naturally Father Smith was not a man of many words, but sober-minded, firm, mild and impressive."¹⁷ Joseph Smith, Jr., considered him "a great and a good man," possessing an "exalted, and virtuous mind." These phrases and the following assessment come from a son who knew his father's life as few

individuals could: "I now say that he never did a mean act, that might be said was ungenerous in his life, to my knowledge."¹⁸ If those nearest Joseph Smith, Sr., could invariably rely on his personal goodness and strict integrity, his printed testimony of seeing and handling the plates may not lightly be questioned.

The mainstay of those without facts is ridicule. Obviously a generation whose pious sensibilities were shocked by the Mormon claim of new revelation would not allow the Smith family their just due as honest individuals. So to take certain vindictive testimonials as historical fact is the height of irresponsibility. In 1833 one D. P. Hurlbut (his own spelling) forfeited his LDS membership on the ground of unpentent adultery.¹⁹ Turning from missionary for the new revelations to lecturer against them, he was employed by an anti-Mormon committee in Ohio to gather material to "completely divest Joseph Smith of all claims to the character of an honest man,"²⁰ a quest with obvious implications for the father and brothers of the Prophet. Whether Hurlbut himself had the integrity to record accurate statements may be doubted. Leading Mormons of the time insisted that his reputation was so notoriously tattered that his work had to be published by the more reputable but equally bitter E. D. Howe, who said in a later interview that "Hurlbut was always an unreliable fellow. . . ."²¹

Non-Mormon writers have admitted the need to treat the Hurlbut-Howe affidavits with extreme caution, because they were "collected by one hostile individual whose style of composition stereotypes the language of numerous witnesses."²² This is apparent in the main thrust of every Palmyra-Manchester affidavit printed by Howe. Stock phrases allege that the Smith men were "lazy" and "indolent,"

having the "general employment" of "money digging." "They were a family that labored very little," so "their great object appeared to be to live without work"; consequently, it was "a mystery to their neighbors how they got their living."²³

Such phrases are historically meaningless and merely brand the source as unreliable. From the memoirs of Lucy, Joseph, and William Smith, verified by later recollections of non-Mormon neighbors and even census reports at the time, it is known that the family was highly industrious. Their practical dependability is shown by merely listing their economic activities in western New York from 1818 to 1828, which included the following:

(1) Purchasing a hundred acres of densely forested land on installments and clearing substantial portions with hand tools.

(2) Building a moderately large log dwelling, followed by a frame house, farm buildings, and extensive fences.

(3) Raising wheat as a main crop, and caring for 1,500 sugar-producing trees by gathering the sap and processing sugar and molasses.

(4) Extensive manufacturing (mainly by Joseph Smith, Sr.) of coopering products, including baskets and birch brooms.

(5) Supplementing income by regular hiring out as laborers and selling refreshments to crowds on holidays.

This factual reconstruction of the real activities of the Smith men in Palmyra-Manchester is supplemented by the recollections of neighbors who directly contradicted the Hurlbut-Howe testimonials. One clearly in a position to know was Orlando Saunders, who was born two years before the Prophet and worked by the side of the Smith men on the nearby farm owned by his father, Enoch Saun-

ders, whose death in 1825 transferred the property to Orlando. Fortunately, this man was later interviewed by both believers and unbelievers in the claims of the Smith family, and he told the same story.

Reorganized LDS Interview

"[T]hey have all worked for me many a day; they were very good people. Young Joe (as we called him then) . . . was a good worker; they all were. . . . [T]hey were poor people. . . ."24

Non-LDS Interview

"Orlando Sanders . . . tells us that the Smith family worked for his father and for himself. He gives them the credit of being good workers, but declares that they could save no money."²⁵

As already mentioned, on several public occasions Joseph Smith, Sr., reiterated his witness of the plates of the Book of Mormon. His private testimony is also a matter of history. Maliciously imprisoned for debt by resentful townsmen, he was offered freedom for renouncing the Book of Mormon but instead accepted four days' starvation and 30 days' imprisonment, a fair test of his sincerity.²⁶ An interview with him about this time was reported from memory some forty years later. Though filled with inaccuracies (as having Joseph instead of Martin Harris take the characters to New York), this 1870 recollection reported that the Prophet's father discussed the weight, dimensions, and appearance of the plates in detail.²⁷ The power of his personal conviction may be measured by the fact that Joseph Smith, Sr., persuaded his parents and most of his brothers of the truth of the new revelation. The impact of his first visit was later related by George A. Smith:

"Some time in August, 1830, my

uncle Joseph Smith and Don Carlos Smith came some two hundred and fifty miles from where the Prophet was residing in Ontario County, New York, and they brought a Book of Mormon with them. I had never seen them before, and I felt astonished at their sayings."²⁸

The unsophisticated honesty of Joseph Smith, Sr., and Samuel H. Smith is mirrored in the sensitive reliability of the Prophet's older brother Hyrum. Somewhat better educated than the rest of his brothers, and a man of marked executive ability, he gave distinguished service from the organization of the Church until his martyrdom a decade and a half later. In the year when he became a Book of Mormon witness he was an independent farmer of 29 with a wife and two children. He was respected by his neighbors, for he served as school trustee in his lo-

cality in 1828.²⁹ Elected to this office in the local school district, he with two other trustees managed school affairs and funds, including hiring of teachers.

The complete dedication of the Prophet's older brother to the restored Church separated him from further success in non-Mormon society. But the power of his leadership was felt in the Mormon community as a missionary, temple builder, migration captain, civic leader, patriarch, and official counselor to his Prophet-brother for about seven years, culminating in his appointment as assistant president in closest relationship to Joseph Smith in directing the Church. No early LDS leader is spoken of in warmer terms than Hyrum Smith. After traveling with him as a missionary, Orson Hyde described Hyrum as "a pleasant and an agreeable companion, a wise

Hyrum Smith, painted in 1842 by Sutcliffe Maudsley



counselor, a father and a guide."³⁰ The Prophet spontaneously picked two qualities that compelled love for his brother: "the integrity of a Job, and in short, the meek and quiet spirit of Jesus Christ. . . ."³¹ The numerous comments about this Book of Mormon witness generally allude to these dual qualities of honesty and kindness. The candid John Taylor found no flaw: "If ever there was an exemplary, honest, and virtuous man, an embodiment of all that is noble in the human form, Hyrum Smith was its representative."³²

One this impressive cannot be ignored when he insists that he was not deceived in examining and lifting the Book of Mormon plates. And his descriptions follow the same pattern of consistency of all other witnesses. A brother-in-law of Hyrum Smith, the educated Joseph Fielding, talked personally to the witness's wife and reported in 1841: "My sister bears testimony that her husband has seen and handled the plates. . . ."³³ A speech of 1844 was recalled by the capable Angus Cannon: "When I was but ten years of age, I heard the testimony of the Patriarch Hyrum Smith, one of the eight witnesses, to the divinity of the Book of Mormon and the appearance of the plates from which it was translated."³⁴ A public declaration of this witness in Salem, Massachusetts (perhaps 1836), was re-

membered in 1843 and printed by a non-Mormon newspaper editor:

"We have seen Hiram Smith, a brother of Jos., and heard him preach, and conversed with him about his religion, its origin and progress; and we heard him declare, in this city in public, that what is recorded about the plates, &c. &c. is God's *solemn truth*."³⁵

As stated, the essence of the Smiths' witness to the Book of Mormon plates is deeds, not words. The constancy of faithful sacrifice for their testimonies places a force upon their original and reiterating statements that no amount of eloquence may produce. The supernatural power of the angel's visit to the three witnesses finds its physical foundation in the fact that eight ordinary men insisted all of their lives that they had carefully examined and handled the ancient plates of the Book of Mormon. That practical reality is further reinforced by the sacrifice of their lives by the Smiths who handled the plates. Worn out by middle-aged privation for the cause of the restoration, Joseph Smith, Sr., died of a severe lung condition a year after the Mormon expulsion from Missouri.³⁶ The strain of a dangerous horseback ride in an attempt of Samuel to reach his brothers before their murder and the shock of their deaths brought fatal sickness to this last-surviving witness of the Smiths, who died a month

later.³⁷ With his beloved Prophet-brother, Hyrum earlier faced the guns of a murderous mob in his last moments. And it is clear that his martyrdom meant exactly to Hyrum what the Latter-day Saints made of it. Interviews with the prison companions of Joseph and Hyrum were the basis of historical details that Hyrum read portions of the Book of Mormon the night before the martyrdom, and the next day he bore testimony of the coming forth of the Book of Mormon.³⁸

There is a striking parallel between the earlier Missouri imprisonment and that of Illinois. In the former case, Hyrum Smith described why he was willing to make such a sacrifice. This statement without doubt is also Hyrum's explanation of the meaning to him of his final sacrifice of life itself:

"Having given my testimony to the world of the truth of the Book of Mormon, . . . and the establishment of the Kingdom of Heaven, in these last days; and having been brought into great afflictions and distresses for the same, I thought that it might be strengthening to my beloved brethren, to give them a short account of my sufferings, for the truth's sake, and the state of my mind and feelings, while under circumstances of the most trying and afflicting nature. . . .

"[I] had been abused and thrust into a dungeon . . . on account of my faith. . . . However, I thank God

Mere Verification

By Evalyn M. Sandberg

*Man's thrusts in space, though they engender awe,
are nothing, held against what Moses saw—
and we through him, because he was disposed
to keep a record of what God disclosed.*

*And Abraham's holiness also provided
a glimpse of all that God's great hands have guided,*

*from Kolob, situated near his throne,
to Kokob (star) and Olea (the moon).*

*Oh, early seers, we're so much in your debt!
This pearl you left illumines darkness yet,
and any facts that are or yet will be
can but confirm what God lets prophets see.*

If you're smart enough to know how little you know ...you're ready.



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**AT BENNETT'S DEALERS
AND STORES**

that I felt a determination to die, rather than deny the things which my eyes had seen, which my hands had handled, and which I had born testimony to, wherever my lot had been cast; and I can assure my beloved brethren that I was enabled to bear as strong a testimony, when nothing but death presented itself, as ever I did in my life."²⁰ ○

FOOTNOTES

- ¹Interview of Joseph Smith III with Emma Smith, cit. *Saints' Herald*, Vol. 26 (1879), pp. 289-90. Quotations in this article are only modified in regard to spelling and punctuation.
- ²Sermon of William Smith, cit. *Saints' Herald*, Vol. 31 (1884), pp. 645-44.
- ³Lucy Smith, *Biographical Sketches of Joseph Smith the Prophet* (Liverpool, 1853), p. 141.
- ⁴*Deseret News*, May 26, 1858.
- ⁵Lucy Smith, *op. cit.*, p. 147.
- ⁶Palmyra Presbyterian Session Records, Vol. 2, Mar. 10, 1830. Cf. Richard Lloyd Anderson, "Circumstantial Confirmation of the First Vision Through Reminiscences," *BYU Studies*, Vol. 9 (Spring, 1969), pp. 390-91.
- ⁷"Autobiography of Phineas Young, also cit. *Deseret News*, Feb. 3, 1858.
- ⁸"Missionary record of Samuel Smith, LDS Church Historian's Office.
- ⁹"Journal of Samuel H. Smith, Sept. 15, 1832."
- ¹⁰"Daniel Tyler, 'Incidents of Experience,' *Scraps of Biography, Faith-Promoting Series*, Vol. 10 (Salt Lake City, 1883), p. 23.
- ¹¹"Autobiography of Orson Hyde; also cit. *Deseret News*, May 5, 1858.
- ¹²"Patriarchal Blessing Book 1, cit. Ruby K. Smith, *Mary Bailey* (Salt Lake City, 1954), p. 41.
- ¹³"Far West Record typescript, Oct. 25, 1831.
- ¹⁴"Patriarchal Blessing Book 1, p. 1.

- ¹⁵Lucy Smith, *op. cit.*, p. 162.
- ¹⁶"In 'Early Days,' *Juvenile Instructor*, Vol. 29 (1894), p. 10.
- ¹⁷Ms., History of the Church, Aug. 22, 1842; also cit. Joseph Smith, *History of the Church of Jesus Christ of Latter-day Saints* (Salt Lake City, 1909), Vol. 5, pp. 125-26 (hereinafter abbreviated *DHC*).
- ¹⁸Cf. *Ibid.*, Vol. 1, pp. 352-55, and *Times and Seasons*, Vol. 6 (1845), pp. 784-85.
- ¹⁹*Painesville* (Ohio) *Telegraph*, Jan. 31, 1884.
- ²⁰Ellen E. Dickenson, *New Light on Mormonism* (New York, 1885), p. 75.
- ²¹Whitney R. Cross, *The Burned-Ocer District* (Ithaca, 1950, 1965), pp. 141-42.
- ²²E. D. Howe, *Mormonism Unveiled* (Painesville, Ohio, 1834), pp. 262, 232, 251, 260, 249.
- ²³Interview with William H. Kelley, *Saints Herald*, Vol. 28 (1881), p. 165.
- ²⁴Frederic G. Mather, "The Early Days of Mormonism," *Lippincott's Magazine*, Vol. 26 (1880), p. 198.
- ²⁵Lucy Smith, *op. cit.*, p. 165.
- ²⁶Interview of Fayette Lapham, *The Historical Magazine*, Vol. 7 (2d ser., 1870), p. 305 ff.
- ²⁷Discourse of George A. Smith, Aug. 2, 1857, Salt Lake City, *Journal of Discourses* (London, 1858), Vol. 5, p. 103.
- ²⁸Lucy Smith, *op. cit.*, p. 128.
- ²⁹Hyde, *op. cit.*
- ³⁰The text follows the Kirtland Manuscript History of Warren Farrish, also cit. *DHC*, Vol. 2, p. 338.
- ³¹*DHC*, Vol. 7, p. 107. Cf. p. 54.
- ³²Letter of Joseph Fielding to Parley P. Pratt, June 20, 1841, Preston, England, cit. *L.D.S. Millennium Star*, Vol. 2 (1841), p. 32.
- ³³Salt Lake Stake Historical Record, Jan. 25, 1888.
- ³⁴*Salem* [Mass.] *Advertiser and Argus*, April 12, 1843; also cit. *Times and Seasons*, Vol. 1 (1840), pp. 172ff.
- ³⁵Funeral sermon of Robert B. Thompson, Sept. 25, 1840, *Times and Seasons*, Vol. 1 (1840), pp. 172ff.
- ³⁶See the contemporary description evidently originally by Joseph Smith, in the letter of H. Herringshaw to William Smith, Aug. 28, 1844, Nauvoo, Ill., cit. *The Prophet*, Sept. 21, 1844, cit. Lucy Smith, *op. cit.*, p. 278.
- ³⁷*DHC*, cit. pp. 600, 610.
- ³⁸General letter of Hyrum Smith, December 1839, Commerce, Ill., *Times and Seasons*, Vol. 1 (1859), pp. 20, 23.

My World

By Maxine Clayton Greenwood

*How limited my world becomes
When fog enfolds me close
Within its isolating coldness.
The paths well-known are lost to
me.*

*I cannot see to follow
In the footsteps of another.
I am my world.*

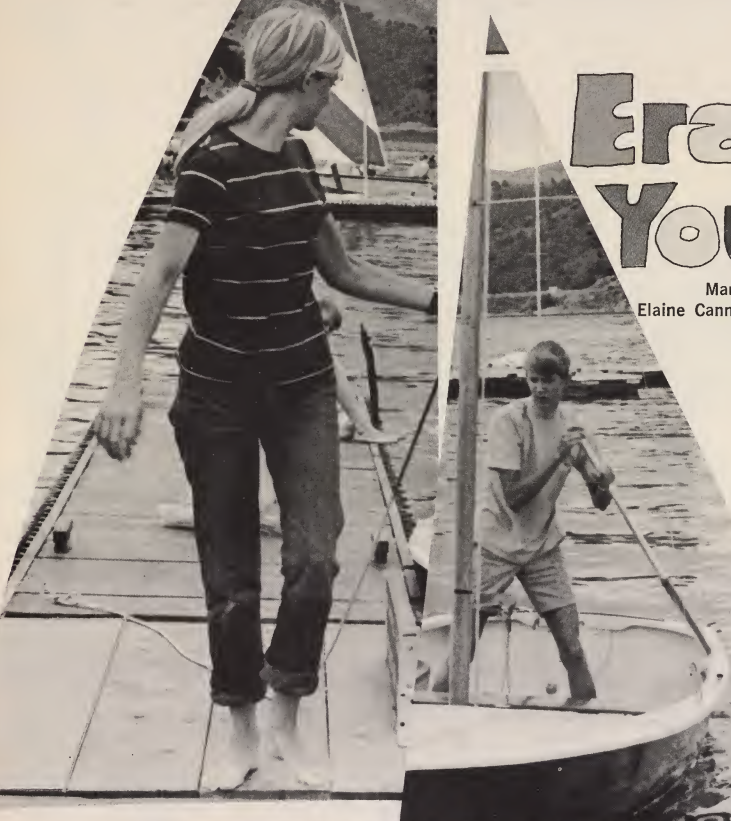
*How limited my heart becomes
When fog of pride, indifference,
And prejudice enshrouds my
thoughts.*

*The virtues of my brother,
His hopes, the heights that he
has gained,
Are lost to me.
I am my world.*

*But I am a child of God;
Within are depths of under-
standing,
Love, compassion —
Untapped, untried, until
My brother becomes
my world!*

Remember when summer was synonymous with sandpiles?

Remember when the "school's out" shout meant long weeks hanging around the house, building tents in the yard, playing dolls in the orchard? It was Little League ball games and dancing lessons in the neighbor's basement . . . lemonade stands . . . berry picking . . . exploring the local hills. →



Era of Youth

Marion D. Hanks, Editor
Elaine Cannon, Associate Editor
August 1969



You've done a lot to change all that.

You've grown up.

And now in the middle of summer you are caught up in the wonderful world of a mobile generation.

You're on the move. You go—here, there, and across the seas. You ride and sail and sightsee. It may be just for fun. Or if you're one of the lucky ones, you work some, too.




It's so busy you're breathless.

But in the middle of summer, in the midst of it all, there ought to be time enough to think about where it is you **really** are going and how you are getting there and what you'll be like when you arrive at your goal.

There are ways to set your sail . . . ways to have smoother sailing . . . ways to get into the current but not lost at sea.

That's what this issue is all about.

The Editors



For Smooth Sailing

Sailing is a great sport. But there are rules that make sailing safer and smoother. According to the Keith M. Engar family, they are the same kinds of rules that apply to living one's life. Set up the mast.

Set up the rudder.

Lower the center board for stability.

Raise the sail.

Steer in the right direction so the sail catches the wind for GO power.

Duck the boom.

Watch for rough water, stormy skies.

Sail with care today so you can sail tomorrow, too!



Moonstruck

"In the beginning . . ."

Now that's a scriptural phrase to turn a teen's imagination!

When young people consider moon landings and space flights, they wonder how it would be. There is no swifter or surer transportation than the wings of imagination, and by this means five Latter-day Saint students had the jaunt of their lives wearing borrowed Air Force jump suits to an abandoned gravel pit. It was only play acting, but for these five who simulated a trip to the moon, it was real enough to stir up profound empathy with today's heroic astronauts.

Somebody remembered reading Dr. Henry Eyring's statement in an issue of the Era of Youth: "Contemplating the awe-inspiring order in the universe, extending from the almost infinitely small to the infinitely large, one is overwhelmed with its grandeur and with the limitless wisdom which conceived, created, and governs it all. Our understanding, great as it sometimes seems, can be nothing but wide-eyed wonder of the child when measured against omniscience. . . ."

And so we go on our fantasy trip to the moon, and we tell it as we think it would be.



Sightless

By Dora D. Flack

Steven Yancey

● The late afternoon sun streamed through the stained glass window of the chapel as the Yancey family (new members of the ward) took their places on the stand to participate in the sacrament service.

Following the sacrament, Brother Yancey placed a stool at the pulpit so five-year-old Steven could reach the microphone. With the voice of an angel, he sang "My Thank You Prayer." Then Steven and his father sang "Teach Me to Walk in the Light." The last rays of the sun lighted Steven's face as he sang, reminding the congregation of his dark physical world.

Steven had been born almost three months early. His twin brother Roger had died three hours after birth. Steven spent his first six weeks in the hospital in an air lock, which is almost like an iron lung. Oxygen was pumped into the air lock to aid breathing, but excessive oxygen caused blindness in Steven.

As he grew up, music seemed to be Steven's language. He could sing before he could talk. When he was only two, his mother, who was in another room, heard "America" being played haltingly on the piano. Who has wandered into the house? John is only four, so he couldn't be playing, she thought. She tiptoed into the living room and saw two-year-old Steven sitting at the

Trilogy



Sylvia Patterson

● At the Tri-State Fair, Sylvia Patterson and her mother wandered from one booth to another. Sylvia asked, "What's in the next booth, Mother?"

"They're explaining about the 'eye bank,'" Sylvia stepped up to the man at the booth and asked, "Do you want my eyes?"

"Why—yes," he replied pleasantly.

"Do you want them now?"

"Oh, no. You have to sign this form and then we take them when you die," he explained.

"You can have mine now," she smiled.

"Oh, no—no—no!"

"It's all right—they're just plastic," she laughed.

Sylvia is accustomed to fooling people about her lack of sight.

She was born with congenital glaucoma, so she began life with partial sight. Her first eye surgery was performed when she was six months old. She had four more operations during the next nine years. At age ten in the final operation both eyes were removed, and she was given blue plastic eyes.

She has never been treated as if she were any different from her three brothers. Roller skating, bicycling, and even walking up and down stairs on stilts have not been obstacles too big for her to conquer.

Roy Hut

● In the junior high gym, the agile rope climber dropped to the floor. The gym instructor cried, "That's fine! Say, Roy, how would you like to buy World Book in braille?" Roy Hut smiled. "Forget it! If I want to refer to it, I'll go to the blind library."

"Well, an athletic letterman should keep up scholastically too," the schoolteacher-salesman grinned.

"I do." Though blind, Roy was an honor student at the school.

Just two years previously, when Roy was a normal, sighted deacon, he began to lurch his shoulders and was experiencing considerable pain in his shoulders, neck, and head. Then he suddenly lost sight in one eye. He was hospitalized immediately. At 11:30 p.m. that evening he remembers raising the window shade and looking across the city of Long Beach at the lights twinkling through the dark night. That was the last time he ever saw lights.

Next morning he underwent surgery for a brain tumor. After eleven hours of surgery, the exhausted surgeon told the Huts, "There's nothing more we can do. We had to leave in half the tumor. He'll never walk, talk, think, or see."

For two weeks Roy lay in a coma. During these two weeks his mother had given birth to his sister, Celeste. As soon as she could leave the maternity hospital, Sister Hut went to Roy. "Roy," she whispered, as she squeezed his hand.

"Mo-o-m," he grunted in an almost indistinguishable sound. His mother knew then he was not hopelessly ill. Roy's parents stayed at his bedside almost constantly, offering the love and security so necessary. Still the doctors gave no hope for recovery.

By the time Roy was taken home, he could utter only unintelligible sounds, but he soon made it clear that he wanted his own bed instead of the hospital bed. "When you

piano, playing with one finger of each hand an octave apart. From then on he tried to play whatever he heard. The day he was confirmed a member of the Church, he bore his testimony in fast meeting by playing "We Thank Thee, O God, for a Prophet."

At the age of six Steven was enrolled in the School for the Blind in Ogden, Utah, where he received excellent music instruction on the organ and piano.

Steven is a First Class Scout and has earned four merit badges toward his Star. As a deacon he passed the sacrament faithfully for two years, and now that he is a teacher, he still fills in when there are not enough deacons present. He has earned two Individual Awards and is working on his third. His service hours are earned by working on church landscaping.

One Sunday evening as Steven's gangly 14-year-old legs swung from the organ bench, his feet lightly scraped the foot pedals, making a slight rumble, and his long fingers accidentally touched the keys of the lower manual, causing a little squeal. Slightly embarrassed, he took a moment to insure his proper position on the bench. Then his music engulfed the worshipers at the Bountiful 24th Ward conference. When he finished, most eyes were misty and a good many white handkerchiefs were in evidence. As Steven moved cautiously from the bench, stake president Edgar M. Denney, with a catch in his voice, said, "Steven, we felt time wouldn't permit hearing both of the solos you had prepared for this meeting. But would you now play your second piece?"

Steven smiled. He felt his way back to the organ and thrilled his audience with an encore. His music prepared the way for one of the most spiritual ward conferences that ward members can remember. What a thrilling way to serve! Truly Steven has learned to walk in the light of the gospel.

That determination has pushed Sylvia, who is now 18 years old, from one accomplishment to another all her life. She has always attended public schools.

No matter how cold it is, Sylvia refuses to wear a hat or a headscarf. "Then I can't see," she says. She "sees" through her ears and the air currents—this tells her of the presence of her surroundings.

Sylvia sings in the school choir and often speaks at science club meetings at the high school, demonstrating problems and adjustments of the blind.

A member of the Amarillo Ward, Texas North Stake, Sylvia is a first-year Gleaner girl. She has completed four years of seminary and is in her fifth year. She is at present earning her seventh Individual Award. How does she earn her service hours for her Individual Awards? She cleans the oven at church, or helps the elders husk corn, or tends the children for the Relief Society. Her "sifter" services are always in demand.

At a family reunion in Provo, Utah, Sylvia had a glorious time with her relatives and played volleyball for the first time. Much of the time she spent playing with her year-old cousin. She took the baby's face in her hands and turned to her mother, "Oh, Mother, isn't he beautiful? He has big, blue eyes, hasn't he?"

Sylvia has "read" the Book of Mormon, Doctrine and Covenants, Pearl of Great Price, and *Jesus, The Christ* on talking books.

Hers is a missionary family. Her father, James M. Patterson, is a stake missionary. Her older brother, James E., was a building missionary. Layton served a mission in California and Randy (age 17) is hoping to go as soon as he is old enough. Sylvia has now been called to be a stake missionary, but she has always been a missionary in her own right as she has exemplified the light of the gospel in her darkened world.

can walk across the room, you can have your own bed," his mother said firmly.

Speech returned with mobility. Once he had regained his equilibrium, he began walking outdoors. His mother took him to the shore and walked with him for miles, teaching him as they walked. By May he was learning braille. He desperately wanted a Book of Mormon, which is available on talking books. But his mother said, "As soon as you can read braille, we'll get the Book of Mormon for you." And they did. He now has all the standard works in braille.

Before school closed that spring Roy was back in his classroom. His progress was remarkable, and he went on to high school. When he was 16 the family moved back to Salt Lake City, where Roy completed high school. Next came special training at Little Rock, Arkansas, for college adjustment preparation. Every Sunday some of the gracious members there picked him up for church and returned him at the close of day.

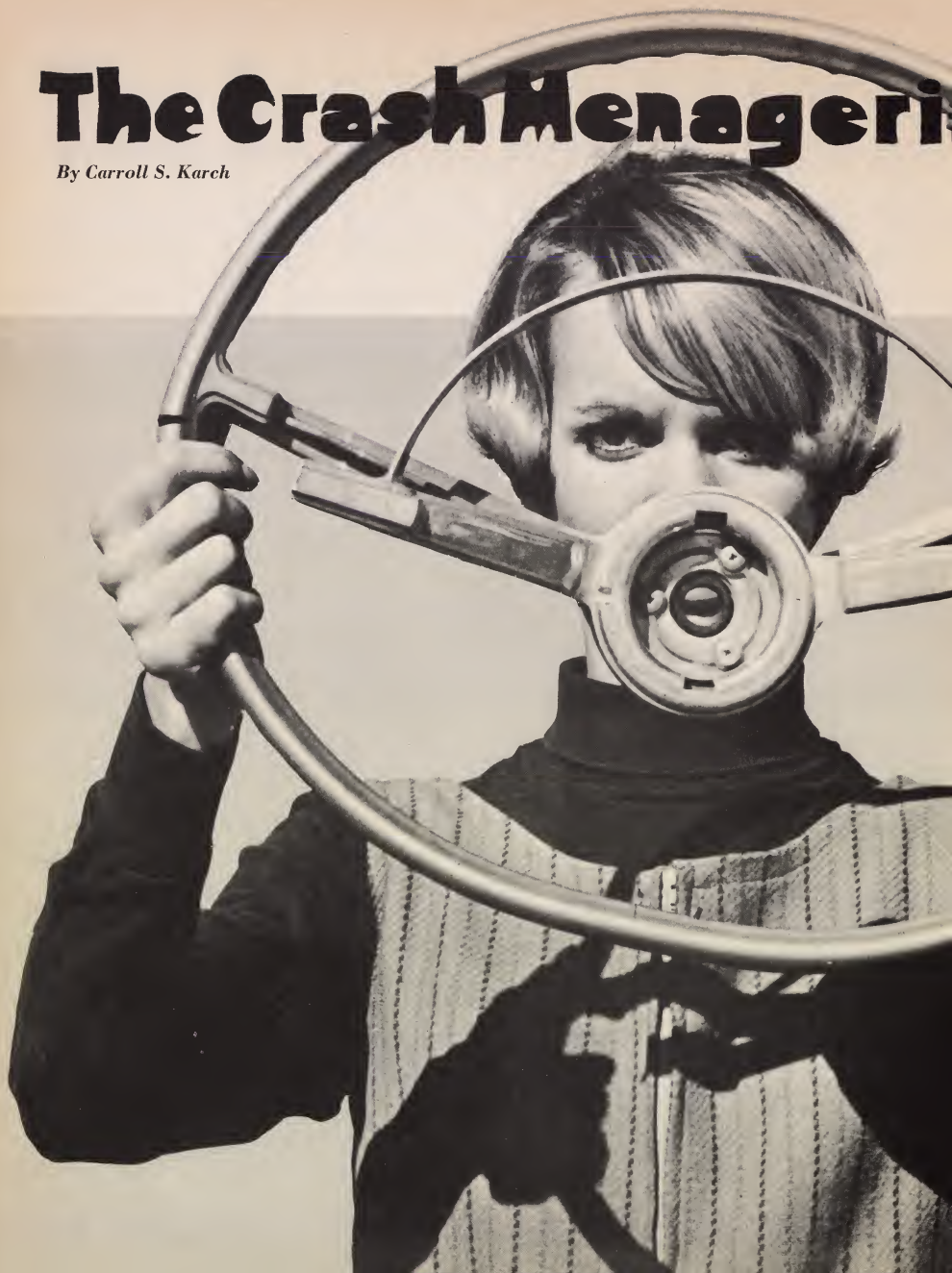
At 18 Roy talked to his bishop about a mission. After much prayerful investigation, he was called to serve in the California North Mission. President Lyle R. Peterson asked his missionaries who would be willing to take a blind companion. Thirty-eight elders asked for the privilege.

A Catholic friend in Davis gave the elders a tandem bicycle so Roy could ride without accident. He is credited with 41 adult and teenage converts. He performed the ordinance of baptism for three of them at their special request.

Roy has now returned to his classes at the University of Utah, where he is working toward a Ph.D. in psychology. "Someday I'll be a counselor to handicapped people," he says. "How better can I prepare for that role than by being blind? Perhaps by having lived in the dark, I can bring others into the light."

The Crash Menageri

By Carroll S. Karch

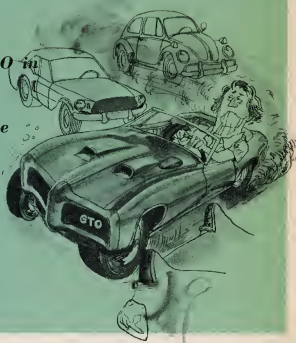


You've done it! Lucky you! You've reached that magical day you thought would never come when, a little nervously at first, you zipped through written quizzes and wheeled through road tests to win that freeway permit, that King of the Road passport, your first driver's license! Perhaps you even have your own wheels and four on the floor for making the scene.

Not yet? Then it's a cinch some of your friends are driving, and you sometimes ride the suicide seat. So take a closer look at this deadly dozen of life's highwaymen. No matter what your unlucky number is, ride with any *one* of these characters and your luck may be worse than seven smashed mirrors, 13 black cats at midnight, and a month of Fridays the thirteenth!

PARKING-LOT ZOOMER . . .

Instantly accelerates to 90 mph unmindful of pedestrians and fellow motorists. Whips his GTOTM in and out between rows of parked cars, gleefully playing an Orwellian game of machine-versus-man.



TRAFFIC-LIGHT

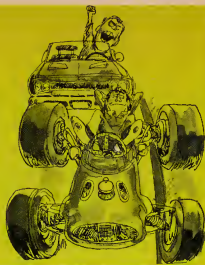
SCRATCHER . . . Brother-in-blood to above species.

Guns his 396 into a split precision take-off, fully aware that signals are set for 20 miles per hour.



CENTER-LANE

HUGGER . . . Drives in passing lane no matter how slow his speed. Thinks "Keep Right" signs are the warnings of some religious sect. Fancies himself another Parnelli Jones and feels the inside track has a tremendous advantage over the outside lane.



The Mena

SPEED-LIMIT SCORNER

. . . Has not only a tiger in his tank but a kink in his think. Ignores all limits, posted or unposted. Clings to the theory that some stupid person set them over-cautiously low and they are not meant for him, since (1) his reflexes are perfect, (2) he is an expert operating an efficient machine. Further maintains that all speedometers are set to slow down motorists.



CUT-IN SHARPSTER . . .

Knows nothing of and couldn't care less about laws of physics and facts of life on the highway. Expects fast-moving 327 Nova to stand still while his 283 passes and weaves into orbit in front of it.



PASSING FIEND . . .

Loves to play follow-the-leader when he's in front. Can't stand to follow. Scorning safety, his 427 Corvette must pass everyone on the road, especially on hills or curves. And particularly if he'll reach his destination in the next two or three blocks.



Crash gerie

NO-SIGNAL SLOB . . .

Shrugs his way through traffic without signals. Never thinks farther ahead than his car hood. If he did, would egotistically expect other drivers to automatically anticipate his intentions, whether left turn, right, or instant dead stop.



TURN-SIGNAL

IGNORAMUS . . . Seemingly a frustrated Broadway actor with a love for bright lights. Tours freeways and byways blind and deaf to danger of blinking and clicking safety devices. accidentally flicked on or gone awry, so that other drivers cannot depend on the correctness of any



automatic turn signals until move has been made.



BLITHE SPIRIT . . . Can drink himself to death (even take others with him) on the small amount of alcohol required to stimulate self-confidence, reduce alertness, and slow reflexes. His normal good judgment disappears in drunkenness, which, studies reveal, is involved in about half of the nation's almost 50,000 yearly fatal accidents, with 70 percent of all fatal injuries resulting from persons drinking the equivalent in alcohol of three or more martinis!



The instructor was a
patient in the hospital.
He stood before the class
in pajamas.

I Saw Courage

By Chaplain
Joseph F. McConkie

Courage, as
with all qualities,
has many degrees.

As I reflect upon the experiences of a year in Vietnam, I realize that I witnessed many of these variations. There was the physical courage of the battlefield; the quiet courage of mentally and physically exhausted men accepting additional missions; and the courage to meet the tedium of everyday duty. But above all others, there was the courage of conviction—that courage which enabled some to say “no” to the countless temptations that were flaunted before them, and mean it.

“It takes courage to be a Latter-day Saint,” said George Q. Cannon. “A man that is a coward cannot be a Latter-day Saint. A woman who is not a heroine cannot be a Latter-day Saint. It requires just that kind of courage which is so rare in the world . . . the courage to maintain one’s conviction.”

I saw this courage when two low-ranking GI’s went to the hardened commanding officer of the stockade and asked to have one of the guards taken off the night watch. When the colonel asked why, the response was, “So we can teach him the gospel of Jesus Christ.” The request was granted.

I saw this courage late one night in an evacuation hospital. A faithful elder, severely burned when his helicopter crashed, took my hand, smiled,

and said, “I’m in a great deal of pain. Would you administer to me?”

I saw this courage in the humble tears of a career sergeant when he was called to be a group leader. He had volunteered to go to Vietnam, leaving a large family at home, so he could serve the Church. He took 50 copies of the Book of Mormon with him.

I saw this courage in the hospital chapel at Vung Tau, where a small servicemen’s group was holding priesthood meeting. The instructor was a patient in the hospital. He stood before the class in pajamas. After the meeting he confided, “I didn’t think I would be able to stand. Now it hurts to sit.”

I thrilled at the many young men I met who not only had the courage to meet physical danger, but also had the courage to remain true to covenants they made with the Lord. After one of his trips to Vietnam, Elder Gordon B. Hinckley described our LDS servicemen in these words: “There are no better men in the world than these who, while wearing the uniform of the United States, are doing their duty as holders of the priesthood of God.” To that I would only add, There are none more courageous.

Captain Joseph F. McConkie spent a year in Vietnam as an army chaplain. He is a former seminary instructor and missionary.

Highway to Happiness

Evil thoughts lead only...

**ONE
WAY
DO NOT
ENTER-**
tain

KEEP

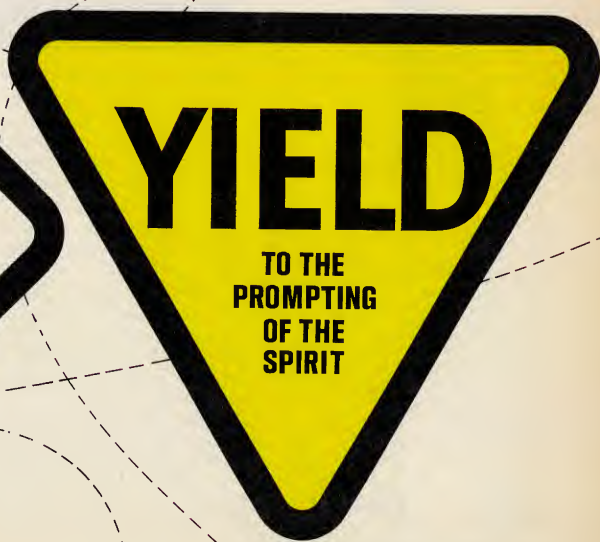
RIGHT

with the Lord

**NO
PARKING**

Entering Mortal
Probation
**TWO-WAY
TRAFFIC
AHEAD**

**choose
ye this
day whom
ye will
serve**





Floral
Fiesta

Drip
Dry

You'll adore the extravagant smash of flowers over flowers — moving, dancing and blooming in festive profusion. The flattering, opaque gown features exotic Gypsy-tied sleeves, and is enhanced with a beautiful, sheer peignoir whirling with matching flowers. 100% Nylon Tricot in two exciting floral combos—"Fiesta Sunlight" orange-lime-shocking. "Fiesta Moonlight" orchid-turquoise-pink. Gown #7540. Peignoir #7840. P.S.M.L.

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On Reaching for the Moon

By William T. Sykes
Editorial Associate



● The long, needle-shaped object streaked upward, spaceward. As I watched it lift its human cargo toward the stars, there came into my mind an old, half-forgotten story, one that had seemed buried in fantasy—an unreal tale, yet one that claims a place in the genesis of man's history on the earth.

"And they said, Go to, let us build us a city and a tower, whose top may reach into heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.

"And the Lord came down to see the city and the tower, which the children of men build.

"And the Lord said, Behold, the people is one, and they have

all one language; and this they begin to do: and *now nothing will be restrained from them, which they have imagined to do.*" (Gen. 11:4-6. Italics added.)

Man is a restless, unsatisfied, impatient creature, a mental giant. Half-fearfully we read of him: "... and now nothing will be restrained from them, which they have imagined to do." We cannot believe that man's imagination will end on the surface of the moon, or Mars, or any other member of the family of our sun. And if not on one of these, where?

To the Latter-day Saint, whose teachings tell him that somewhere out there, somewhere near the great star Kolob, God has his throne, the creative possibilities



"In this rapidly changing world, just what should I be looking for in a good university?"

Here are a few guidelines you might consider in choosing a college or university

1 WHAT IS THE FACULTY LIKE?

No university can rise to a level of excellence above that of its faculty. A university is more than just a campus — it's people and ideas and dialogue — and among the most important people are the men and women who teach the classes.

2 WHAT IS THE EXTENT AND THE QUALITY OF THE ACADEMIC PROGRAMS?

How many fields of study are available at the undergraduate level? How many kinds of graduate degrees are available? How many professional schools can you choose from? How good is the quality of instruction and research in the academic programs? For example — what is the caliber of the scholarship in the honors program? Are the academic opportunities relevant to your needs? How much is offered in your particular chosen field?

3 IS THE ADMINISTRATION INNOVATIVE, PROGRESSIVE, CREATIVE?

Who are the decision makers in the administration and what are their ideas? Most important — is the administration aware of the needs of students and faculty and honestly responsive to these needs? Are students allowed to contribute in a meaningful way to the university? To what extent are students and faculty involved in decisions that govern the university?

4 WHAT ARE THE SOCIAL AND CULTURAL OPPORTUNITIES?

Will you have a chance to associate with a variety of people? To explore all ideas, to question each premise, to weigh issues for yourself? Do you hope to participate in student activities, associations, government and fraternities? Do you expect meaningful religious involvement according to your own choice?

5 FINALLY, THE MOST IMPORTANT QUESTION IS ABOUT YOURSELF. WHAT KIND OF PERSON ARE YOU?

Are you a mature and responsible person who can cope wisely with freedom? Are you really concerned with learning and academic excellence? Are you the kind of person who demands honesty and intellectual integrity in yourself as well as in others?

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in man's imagination bear added testimony that he is indeed a son of God, and that as such apparently nothing will be restrained from him. As a son of that Father, man thrills with the knowledge that space is filled with God's kingdoms, and that if he is faithful, all that his Father has will be shared with him.

Abraham saw these kingdoms and said: "And I saw the stars, that they were very great, and that one of them was nearest unto the throne of God; and there were many great ones which were near unto it;

"And the Lord said unto me: These are the governing ones; and the name of the great one is Kolob, because it is near unto me, for I am the Lord thy God: I have set this one to govern all those which belong to the same order as that upon which thou standest." (Abr. 3:2-3.)

In simple terms, Abraham saw that this earth is involved in a continuing, connecting chain of governing stars reaching out through space until the chain reaches the throne of God, near Kolob, the great governing body, which is set to govern all the stars and planets that belong to the order in which this earth is placed. Even though God, who upholds all these things by his power, is an actual personage, occupying only one place at a time, and has a place of administrative power from which all these things are governed, yet he is so closely related to men on this earth that he shows himself to them and speaks face to face with them as one man speaks to another.

The Lord said: "Now, if there be two things, one above the other, and the moon be above the earth, then it may be that a planet or a star may exist above it; and there is nothing that the

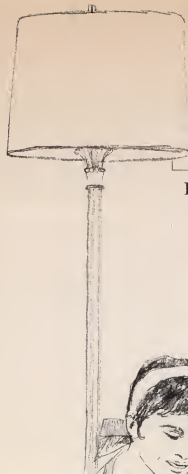
Lord thy God shall take in his heart to do but what he will do it." (Abr. 3:17.)

Since man is the son of God, it may be said of him also that there is nothing he "shall take in his heart to do but what he will do it." To those who might suggest that man cannot reach the pinnacle of his creativeness, that this life with its supposed limitations offers only the closed door of death, a photograph of a giant missile streaking its way into the heavens can be a reminder that life is eternal, that man's progress can be as limitless as space.

When God said that "he that hath eternal life is rich" (D&C 6:7), he said something that all men may rationally believe and more fully understand as space begins to yield its secrets to those who explore its dimensions. And if mortal man can accomplish this, what then of his future when he joins the immortals and comes to learn from the Great Explorer all the secrets of the universe?

We are not among those who would question present advantages to be gained by seeking out the secrets above and beyond the earth. Neither need we concern ourselves with future colonization of the moon or other bodies that might be included in our total space program. If the peopling of other celestial bodies is not given to man in mortality, then surely we can leave the control of it in God's hands.

What does seem of importance to us is that we conduct our lives after the pattern set by our Father in heaven, so these great accomplishments in space may be ours to continue throughout all eternity. Then it may truly be said of us, when we begin to build our city and our tower, "... now nothing will be restrained from them, which they have imagined to do."



Today's Family

By Eleanor Knowles

Editorial Associate

Illustrated by Jerry Thompson



When Family Means Roommates

● In today's mobile society, when many young people leave home in their late teens or early twenties to pursue an education or career, the word *family* often comes to include *roommates*—other young people who have similar interests and who pool their resources to share a room, apartment, or home.

For the person who is just leaving home and looking forward to this sharing experience, it's a time of eager anticipation. Hopefully, having and being a roommate will be enjoyable. For some, though, it is also a time of trial, error, and sometimes disappointment. Finding the right combination of roommates—those who will be compatible and pleasant to live with— isn't always easy, and it takes a great deal of patience, understanding, and effort on the part of each person who shares living quarters with others.

Let's face it—not everyone has the same ways of

By sharing expenses with others, each person can usually live in a much nicer home for less money,

doing things, the same interests, the same background. While you usually find differences of habits and interests among persons who are in the immediate family, such differences may be much more exaggerated and pronounced among persons who come from different homes and environments.

Roommates come in all sizes, shapes, and types. One may like to go to bed early; another is a "night person." One likes rock music; another prefers the classics. One is gregarious and likes to have many people around; another is a loner and enjoys solitude. One person is a meticulous housekeeper; another doesn't notice dust on the floor or dirty dishes in the sink.

Why, then, do people ever join forces to share apartments? Actually, the advantages almost always outweigh the disadvantages, especially for the young adult who has a limited budget and is not yet established in

the community. By sharing expenses with others, this person can usually live in a much nicer home for less money, and there are also the advantages of instant friendships and companionship. If, in addition to having quarters in common, the roommates are also active in church, are near the same age, enjoy the same or similar types of recreation and entertainment, and have similar standards and ideals, the all-important CQ (compatibility quotient) is high and chances for a happy home life are greatly enhanced.

For girls especially, learning to manage a home or apartment is an invaluable training ground for marriage. One writer, who claims that "roommates make the best wives," has written: "When I . . . graduated from high school, I couldn't even light a gas stove. After having lived with 15 roommates, from one to five at a time, during five years of college and two of a career, I can now, if necessary, bake a loaf of bread, change a fuse, bait a mouse trap (and dispose of it when it's served its purpose), cook 43 different dishes starring hamburger, and look on almost all quirks of behavior with equanimity. I'm also a whiz at providing three meals a day at \$5 per week per person, and if, after marriage, I discover that my husband has no more trying habits than snoring, strewing his clothes on the floor, and eating crackers in bed, I'll consider him a miracle." (Joan Paulson, *Ladies Home Journal*, March 1967, p. 171.)

What sort of situation will the person who is new to "roommating" find? There are probably as many different kinds of roommate situations as there are people. No two combinations of individuals are alike, and there are innumerable factors, personalities, backgrounds, and habits that must be reckoned with.

Often roommates share the cooking, but sometimes their schedules, habits, and preferences dictate a policy of "to each his own," with a kitchen drawer or shelf and refrigerator space assigned to each person for his own supplies. Some roommate groups shop together, cook together, and share household responsibilities; others assign duties that are done individually. Some enjoy activities together both inside and outside the home; others have only their sleeping quarters in common and pursue other interests and activities individually.

But no matter what the situation, a few basic guidelines should be considered to help make roommate living a more pleasant experience for all:

1. Decide on a division of responsibility for household chores, and stick to it. Each person should assume responsibility for keeping the home clean and should not have to be nagged or reminded to do his share of the housework. A duty chart with rotation of specific responsibilities usually works well.

2. Expect to pay your share of the expenses (rent, telephone, lights, food, etc.). It helps if one person handles the finances and sees that the rent and utilities are paid on time. Food expenses may be handled by the person assigned to do the cooking for the week or by the apartment "treasurer."

3. Respect each other's property. Borrowing is fine only if both parties agree to it.

4. Respect each other's right to privacy. There are times when virtually everyone needs to be alone, and others shouldn't take offense (unless, of course, one person's need for privacy and solitude is constant and he or she continually shuts out the others in the group; in such a case, the person involved may need counseling or may be better off living alone).

5. Don't bottle up grievances and grudges. Talk them out with the person involved and try to reach an understanding as soon as possible.

6. Keep your own possessions put away and your own room and living space neat. If each person does this, no one need feel embarrassed or chagrined if unexpected company drops in. It also makes for a more comfortable home for all.

7. Select roommates who are close to the same age, if possible, and who have compatible or similar interests.

8. Make a conscious effort to try to get along with the other roommates. As one girl has said, "It's more important to try to get along than to worry about little inconveniences or annoyances of those we live with."

Preparing and eating meals together is a pleasant experience for most roommates. Those who have never done much cooking before will find roommates generally tolerant of their efforts and often helpful in teaching them how to cook. Those who are more proficient at preparing meals often enjoy trying out new and exotic dishes. (I can remember vividly one family home evening when each roommate and guest prepared a specialty for a pot-luck supper, and we ended up with enchiladas, a noodle casserole, garlic bread, a German torte with sour-cherry filling—and avocado ice cream!)

"Unlike new husbands, roommates have no qualms about judging a dish to be a disaster," one girl has observed.

Young adults today are generally quite involved in outside activities, taking classes, doing community and club work, fulfilling church assignments, and pursuing cultural interests. Therefore, it's nice to have a few one-dish-meal specialties that can be prepared and then kept warm on the burner or in the oven. The following recipes have been found by two career girls to be delicious, economical, and easy to prepare.

Shrimp and Noodle Casserole (Serves 5-6)

- 2 cups small shrimp, cooked and cleaned (or 2 cans shrimp)
- 8 ounces narrow noodles, cooked
- 1 can condensed Cheddar cheese soup
- $\frac{1}{4}$ soup can milk
- $\frac{1}{2}$ cups whole-kernel corn, cooked (canned or frozen)
- $\frac{3}{4}$ cup sliced mushrooms, or 6-ounce can
- 2 tablespoons buttered crumbs

Combine all ingredients except buttered crumbs and pour into a greased medium-size casserole. Sprinkle with crumbs and bake about 30 minutes in a 400° F. oven, or until browned and bubbly.

Ham Casserole With Vegetables (Serves 5-6)

- $1\frac{3}{4}$ cups cooked ham, diced
- 1 cup cooked green beans
- 1 can condensed cream of mushroom soup
- $\frac{1}{2}$ cup milk
- 1 cup whole-kernel corn
- 1 cup cooked carrot slices
- 1 cup cooked little white onions
- $\frac{1}{2}$ cup buttered crumbs

Combine all ingredients except crumbs in a medium casserole. Top with crumbs and bake 20-25 minutes in a 375° F. oven, or until golden and bubbly.

Quickie Corn Chowder

- $\frac{1}{4}$ cup butter or margarine
- 1 large onion, diced
- 1 can (1 pound) cream-style corn
- 2 cans (1 pound each) whole potatoes, diced
- 1 can (7 ounces) tuna fish, flaked
- 3 cups milk
- 1 teaspoon seasoned salt
- $\frac{1}{2}$ teaspoon salt
- $\frac{1}{4}$ teaspoon pepper

In large saucepan, melt butter. Add diced onion and cook until tender, but not brown. Add corn, diced potatoes, tuna, milk, and seasonings. Heat thoroughly, but do not boil. Makes about 2 quarts chowder.

Sweet and Sour Meatballs (Serves 6-8)

- 1 pound ground beef
- 1 egg
- 1 tablespoon cornstarch
- 1 teaspoon salt
- 2 tablespoons onion, chopped
- pepper
- 1 tablespoon oil
- 1 cup pineapple juice
- 3 tablespoons cornstarch
- 1 tablespoon soy sauce
- 3 tablespoons vinegar
- 6 tablespoons water
- $\frac{1}{2}$ cup brown sugar



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4 slices pineapple, cut into pieces
2 green peppers, cut into strips

Mix ground beef, egg, 1 tablespoon cornstarch, salt, onion, and few grains of pepper. Form into 18 balls or more. Brown them in a small amount of oil; drain. To 1 tablespoon oil add pineapple juice and cook over low heat a few minutes. Add mixture of 3 tablespoons cornstarch, soy sauce, vinegar, water, and sugar. Cook until juice thickens, stirring constantly. Add meat balls, pineapple, and green pepper strips. Heat thoroughly. Serve hot.

Chicken Divan (Serves 6)

- Cooked sliced chicken (enough to serve 6)
- 2 packages frozen broccoli, cooked
- 1/2 cup sliced toasted Brazil nuts or almonds
- 6 tablespoons butter or margarine
- 6 tablespoons flour
- 3 cups milk
- 1 1/2 teaspoons salt
- 3 egg yolks, slightly beaten
- 1/4 teaspoon Tabasco sauce
- 4 tablespoons grated Parmesan cheese

Make a cream sauce of the butter, flour, and milk, and season to taste. Stir until it is smooth and thick. Add a little to the egg yolks and blend back into the cream sauce. Cook a minute or two more, but do not let it boil. Stir in the Tabasco and cheese. Arrange the cooked broccoli on the bottom of a shallow casserole. Pour a thin layer of the cream sauce on the broccoli and cover with half of the nuts. Arrange the chicken slices on top in a thick layer, overlapping them. Cover with the rest of the sauce. Bake the casserole 20 minutes in a 375° F. oven. Sprinkle with the remaining nuts and bake 5 minutes longer. Put under the broiler for a moment to brown. (Note: Turkey may be used in place of chicken.) ○

The Beginning By Joseph Dewey

*A thousand-mile journey begins
Not with the first step,
But with the thought, the intent.
Before greatness is wrought,
There proceeds a great thought.
The first step is inclined
By a journey out of sight—
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The Church Moves On

May 1969

20 Upon a wooded hilltop overlooking Madrid, Elder Marion G. Romney dedicated Spain for the preaching of the gospel. The Church was legally recognized by Spain on October 22, 1968.

25 Susquehanna Stake (New York-Pennsylvania) was organized by Elder Mark E. Petersen of the Council of the Twelve from parts of Cumorah Stake and the Cumorah Mission. Sustained were President Harold R. Capeener and counselors Joseph M. Ballantyne and Horace H. Christensen. This is the 483rd stake now functioning in the Church.

31 The First Presidency announced the assignments of recently appointed mission presidents:

Alaska Canadian: Raymond C. Bowers.
Andes South: Norman K. Roberts.
Argentina: Verden E. Bettilyon.
Arizona (new mission): Clark M. Wood
Austrian: Charles W. Broberg.
Brazilian: Sherman H. Hibbert.
British: Wilford Dean Belpap.
California: John K. Edmunds.
California East (new mission): William L. Nicholls.
California North (new mission): Ira A. Terry.
California South: Marion L. Coleman.
Central British: Clifton I. Johnson.
Central German: Walter H. Kindt.
Cumorah: Robert L. Stephenson.
Danish: Paul L. Pehrson.
East Central States: William H. Day.
Franco-Belgian: Thomas H. Brown.
Hawaii: Kenneth N. Gardner.
New Zealand South: Eugene Ludwig.
North Argentine: Henry C. Gorton.
Northwestern States: Grant A. Stucki.

Norwegian: Ray C. Johnson.
Scottish: Francis N. Grigg.
South Central States (new mission): Albert B. Crandall.
Swedish: Herbert B. Spencer.
Tongan: James P. Christensen.
Western States: Phillip G. Redd.

June 1969

1 Arkansas Stake, 484th in the Church, was organized by Elder Harold B. Lee of the Council of the Twelve and Elder James A. Cullimore, Assistant to the Twelve, from the Arkansas District of the Gulf States Mission. President Dean C. Andrew and counselors Thomas L. Brown and Jesse L. Miller were sustained.

New stake presidencies: President Blaine W. Hancey and counselors William A. Sorenson and Rex K. Thompson, Cache (Utah) Stake; President Vyril D. Goff and counselors Dee R. Witt and Floyd D. Glissmeyer, Redding (California) Stake.

7 Additional mission president and his assignment announced by the First Presidency:

Finnish: Orval L. Nelson.
It was announced that 37,398 students in the United States and 13 other countries were graduated from seminary this year. In addition, 1,850 college students were graduated from institutes of religion.

An automobile accident in the rain near Innsbruck claimed the lives of two missionaries serving in the Austrian Mission, Elders Vaughn A. Mason, 21, of Rexburg, Idaho, and Mitchell Daniel Wilson, 20, of Denver, Colorado.

8 Hudson River Stake, 485th now functioning, was organized by Elder Mark E. Petersen of the Council of the Twelve from the Albany District, Cumorah Mission, with Thomas L. Hicken as stake president and J. Reid Burnett, Sr., and Sterling C. Burton, counselors. New stake presidency: President Kenneth P. Anderson succeeds Presi-

dent J. Richard Evanson, deceased, in the Taber (Alberta, Canada) Stake. Counselors are Garth M. Harris and Burns W. Wood.

14 Additional mission presidents and assignments were announced by the First Presidency:

Southern Australian: Lester F. Hewlett, Jr.

Florida: J. Murray Rawson.

North Central States: Carl M. King.

French Polynesian: Ralph J. Richards.

15 Pensacola (Florida) Stake was organized by Elder Mark E. Petersen of the Council of the Twelve from portions of the Florida Mission. President Stanford L. Stapleton and counselors Harold L. Miller, Sr., and Nelson L. Roane were sustained.

Sacramento (California) South Stake was organized from portions of Sacramento Stake by Elder Ezra Taft Benson of the Council of the Twelve. President John H. Huber and counselors Lee W. Carter and Connell B. Roberts were sustained.

Pago Pago (American Samoa) Stake was organized by Elder Howard W. Hunter of the Council of the Twelve and Elder Henry D. Taylor, Assistant to the Twelve, from portions of the Samoan Mission. President Patrick Peters and counselors Opapo Afualo and John W. Welton were sustained.

The three stakes organized today bring the number of functioning stakes to 488.

New stake presidencies: President Russell G. Williams and counselors Lloyd L. Brown and Dietrich K. Gehmlich, Grant (Salt Lake City) Stake; President Homer Nixon Stephenson and counselors Albert L. Fisher, Jr., and Stanley R. Dewsnup, Sacramento (California) Stake.

21 Additional mission presidents and their assignments were announced by the First Presidency:

Northern States: Wilford K. Kimball.

Southeast Mexican: Samuel Boren.

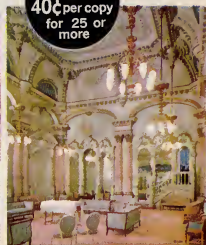


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● The blood of man, which delivers oxygen and nutrition to billions of body cells, requires an unending propulsion source to drive it through the many miles of blood channels on its never-ceasing circulatory route. This driving force, the human heart, is a complex dual circuit pump with unidirectional valves that is responsive on an instant's notice to every body need.

In addition to this rapidly responsive capability, durability of an unbelievable degree is required for the span of a lifetime. Yet the healthy heart has these qualities in surplus amounts. The pump action is provided by muscles that contract forcefully and rhythmically under the influence of self-generated electrical impulses. Provide these heart muscles with sufficient oxygen and proper nutrients via a good blood supply, and, in the absence of chance disease or injury, they will outlast average life span today.

The blood flow to heart muscles is through coronary arteries originating directly from the large aorta. These are the first arteries supplied by freshly oxygenated and nutritionally renewed blood. If the heart's blood supply is diminished slightly, it cannot respond maximally to stress. If it is diminished more, severe disability and painful angina pectoris or failure may ensue.

If it is cut off completely, the heart muscles in the deprived area will die; and if the whole person survives, they are replaced by functionless scar tissue.

An abrupt closure of a coronary artery produces death in approximately thirty percent of those so

afflicted before they can reach a hospital. Thirty to forty percent of those reaching a hospital alive will subsequently succumb, with an overall mortality rate of approximately fifty percent. This abrupt cessation of blood supply to a portion of the heart muscle is called a heart attack (coronary occlusion or myocardial infarction). Almost all cases of this nature are caused by hardening (atherosclerosis) of the coronary arteries, which results in a clot or atherosclerotic plaque plugging the vessel. This condition is such a frequent occurrence that it is the leading cause of death in the United States, with half a million Americans dying annually from its onslaught.

Atherosclerosis, or hardening of the arteries, occurs in many areas of the body, but it is in the vital areas of the body that in many cases the disastrous effects of this disease are first manifest (heart-coronary occlusion and brain-stroke). Atherosclerosis is an *abnormal* deposition of fatty substances in the normally smooth, strong inner wall of arteries, with fats (lipids), lipoproteins, and cholesterol being the chief chemicals present.

The very high death rate for those with this disease continues unchecked despite maximum research efforts

Dr. Ray G. Cowley, a member of the Denver (Colorado) 18th Ward, is executive secretary of the Western States Mission presidency, chief of the pulmonary disease service at Fitzsimmons General Hospital in Denver, and a respected medical lecturer and author of numerous scientific papers on medical topics.

and much money expended to improve the treatment results. This process can be prevented, however, and the emphasis should logically be in this direction.

The process of atherosclerosis was once thought to be an inevitable and irreversible result of aging, but it is neither of these, and the facts regarding this have only recently been established.

This type of heart disease is primarily seen in males, with increasing numbers of cases being seen in younger age groups (30's, 40's, and 50's) during the past two decades. Although females are apparently protected from heart attacks before menopause by special hormones, afterward they become as vulnerable as the male, with an even higher mortality rate.

The story of the search for the cause of this medical problem is a fascinating one, and many answers are now known. Highlighting the facts is this report from *The Mayo Clinic Proceeding*: "I would like now to dispose of two ideas that have fairly wide acceptance among physicians. One is that atherosclerosis is an invariable accompaniment of the aging vascular system. The other is that the disease is irreversible. Neither is true. Observations in man as well as experimental animals over many years have shown that atherosclerosis can in fact be reversed. The mechanisms by which such reversal can be effected have been largely of a dietary nature. Our views on atherosclerosis based on a painstaking, sometimes halting, and often confusing marshalling of data leave no room for doubt that this disease need not be a necessary part of the aging vascular system. Atherosclerosis is preventable and reversible." (Vol. 40, November 1965, p. 815.)

Why is this epidemic of heart disease occurring in the United States and not at all or to a lesser degree in other countries of the world? The United States has become a dangerous country to live in from this standpoint. A recent worldwide survey of mortality statistics revealed that the U.S. mortality rate was exceeded by only one other country. The entire reason for this high mortality rate was coronary heart disease. One might assume that discovery of control measures for so widespread a disease would be simple, but the uninspired mind of man most often learns truth through the pathway of trial and error, and this is a tedious, costly, and difficult process.

The gathering of scientific data began in a very preliminary manner in 1908 when a Russian scientist, Ignatovski, noted a much higher incidence of coronary atherosclerosis among the wealthy class in Russia than was found in the peasant population. He studied this situation thoroughly and reported that the high incidence of heart disease among the rich was related to a high dietary intake of meat and butterfat. He was wise before the times would allow and was silenced



Richard L. Evans

The Spoken Word

"My departed hours—
where are they?"

Ever and always startling is the swiftness with which time goes, the speed at which life passes. "My departed hours — where are they?"¹ the poet asked in anguish. The weeks seem hours only. And when we look at what we do with a day, the lost time, the in-between times, we wonder at the time we waste away — sometimes looking at or listening to what isn't worth the time it takes; sometimes reading what isn't worth or worthy of the paper it is printed on; sometimes thoughts that never should have been thought or written. "What is time?" asked Longfellow. "The shadow on the dial, the striking of the clock, the running of the sand . . . ? These are but . . . outward signs. . . . Time is the Life of the soul."² Time, life, choice: — the very essence of all we are or shall be — ever. And mayhap we ought to make our own time-and-motion studies in our own personal pursuits, and note the difference between going forward and merely going through motions; and not so much needlessly do the same things over and over again, such as sometimes shifting and reshuffling the same pile of papers and putting them in different places, without really clearing up the clutter; sometimes doing essentially the same with problems — worrying and reworring about the same ones without doing what can or should be done; sometimes wrestling with the same habits, the same appetites, the same troubled conscience, without really repenting or improving or really learning our lessons. With time moving, chimes sounding, life passing, just going through motions is not enough. There are some things we ought to be doing now, or ought already to have done. Oh, may we have the wisdom to use the little time, the precious life, to do what should be done, to learn what should be learned, to live as we should live: repenting, improving, performing, with a blessed sense of peace and purpose — not just rearranging our problems — not just rushing around.

¹Edward Young, *Night Thoughts*.

²Longfellow, *Hypocrite*, Bk. II, ch. 6.

*"The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System June 15, 1969. Copyright 1969.

An important report about meat--and what it can do to the human heart

by disbelieving colleagues who could not accept his finding that the "best foods" in the diet were responsible for such a devastating disease process. This original and correct thought was subdued by the forces of ignorance, and for three decades little work was done along this line until the pressing urgency of the burgeoning number of cases in the USA demanded attention.

An American medical missionary working in China in the 1930's and 40's was struck by the lack of this disease there as compared to the United States and again sought the answer. His conclusion was that dietary differences played the primary role, with too much saturated fat in the American diet possibly being the major cause. (Saturated fats are usually solid at room temperature and originate primarily in animals and fowls. The lean meat is surrounded and penetrated by this fat, and complete separation of lean and fat in the kitchen is literally impossible.)

The World Health Organization (WHO) then conducted a multi-country survey of this problem spanning 10 years of time. The survey included such countries as Italy and Japan, where the incidence of this disease is twentyfold less than in the United States. (When inhabitants of these two countries, and others, migrate to the U.S. and adopt their new country's eating habits, their heart attack rate rises within ten years.) The conclusion derived from this study was that there is a "probable" relationship between a high saturated fat intake and a high incidence of coronary atherosclerosis. (*Journal of Chronic Diseases*, Vol. 4, October 1956, p. 364.) The results of this study were widely accepted and the "probable" relationship became "definite" in the minds of many.

An enlightening sequel to the WHO study appeared two years later and demonstrates the difficulty of correctly interpreting masses of data. Two statisticians from the Rockefeller Research Institute could not accept the conclusions published by WHO, and they received permission to reanalyze their data. The results of this reevaluation were published in the *New York State Medical Journal*, Volume 59 (1958), page 2343. Whereas WHO studied 27 countries, they included only six in their final analysis. Furthermore,

they utilized figures for saturated fat *available* rather than estimating the amount *ingested* (which may vary widely, depending on cooking habits). Correction for these two factors showed that *death rates from coronary occlusion were more closely related to increased intake of animal protein in the diet than to saturated fat content.* (Animal protein refers to the lean portion of animal meat products.)

There are now large numbers of investigations completed and published that attest to this revised conclusion. It is essential to consider too much meat as a whole, not just the fat portion, as the most important cause of coronary atherosclerosis in the U.S. Other factors do enter into the picture, such as diabetes, high blood pressure, heredity, and smoking, but diet is by far the most important one. There is now widespread medical agreement that proper dietary control would very significantly and rapidly reduce this serious problem.

In the journal *Nutritional Reviews* (Vol. 18, November 1960) is a study of coronary heart disease in African Bantu natives compared to Englishmen living in the same area. The English males have 26 times as much coronary disease as the Bantus, and their diet is incriminated as the cause. The English ingest large amounts of meat of animal origin and the Bantus eat very little meat, subsisting on grain, vegetables, and fruit for the most part.

From Finland comes further data in the *Acta Medica Scandinavica* (Vol. 139 [1961], page 364). In World War II, the population of Finland was on strict food rationing. During this time, the previously significant incidence of coronary heart disease dropped almost to zero. When the rationing stopped and meat and butterfat again became plentiful, the incidence of coronary occlusions increased 584 percent in six years.

A most revealing (and alarming) study emerged from the Korean War. Special studies of the coronary arteries to determine the degree of atherosclerosis present were carried out in 500 American males and 500 males killed in action. The average age of both groups was 22. Virtually none of the Koreans had coronary artery abnormalities, whereas 90 percent of the American males had atherosclerosis of their coronary arteries. In half of these Americans the atherosclerosis was severe enough to be considered medically significant. (*Journal of the American Medical Association*, Vol. 152 [1953], p. 1090.) Personal communication in 1966 with a Korean health authority disclosed that only one case of coronary occlusion had been encountered in 15 years at the largest medical center in Seoul, Korea. Contrast this to the very large numbers of patients with this disease constantly present in every general hospital in the United States. Again,

the obvious reason for this wide difference is the Korean diet of vegetables, fruits, and seafoods, whereas meat and butterfat are scarce in Korea. (Butterfat has been mentioned several times, and there is now sufficient evidence to conclude that this animal origin food product is one of the dietary factors producing coronary atherosclerosis.)

A study dealing with the effect of deliberate dietary alterations in humans needs to be mentioned. At the annual meeting of the American College of Physicians in Philadelphia, Pennsylvania, in 1962, a panel of prominent heart specialists presented the results of the following study:

Several hundred patients already diagnosed as having sufficient atherosclerosis to produce signs of symptoms of disease were divided into two equal groups. Those in one group continued their usual American diet, and the other group was placed on a diet containing no animal origin meat and only small amounts of fowl origin meat. Seafoods, grains, vegetables, and fruit were the primary foods. Those two groups were carefully observed for ten years. The group on the low meat diet showed a much lower rate of progression of their atherosclerosis, a much reduced death rate, and some participants even recovered in part or completely from the symptoms of their disease. The other group showed the expected progressive downhill course of the average American with this disease who continues to eat average American diet. The panel concluded that if the epidemic of coronary atherosclerosis in the USA is to be curtailed, the American populace must begin at a young age to eat the low meat type of diet that was tested for ten years.

A recent list of 489 articles on the disease atherosclerosis, many showing the relationship of diet to the formation of atherosclerosis, is available to anyone interested in further pursuit of this subject. (*Laboratory Investigation*, Vol. 18, May 1968, pp. 629-39.) This mass of research data shows a strong relationship between a high incidence of atherosclerosis and dietary changes incident to improved economic status, such as the greater consumption of animal protein, saturated fat, refined carbohydrates, and the decreased use of cereal grains. (See pages 623 to 628 of this same journal, "Diet and Atherosclerosis.") Although this relationship is now supported by almost incontrovertible proof, the medical profession has been slow to accept findings that decimate a long-standing and traditional medical dictum that a steady and large dietary intake of animal or fowl origin meat is essential to good health.

In times or places where available foods are limited in variety, quantity, or quality, such as in rice-based cultures or famine conditions, meat of animal or fowl

origin may become an important source, and indeed, a necessary protein source, if available. For affluent contemporary cultures, however, the prudent diet with protein sources of fish, seafoods, whole grains (especially wheat), and non-fat milk solids is adequate in protein content, less costly, and does not carry with it the spectre of early and severe atherosclerosis.

Although we cannot know with certainty all the reasons that our Father in heaven has given us clear-cut and specific instructions to eat *little or no meat of animal or fowl origin*, one fact is certain: Daily consumption of animal- and fowl-origin meat and fat may be an important cause of coronary heart disease.

"Yea, flesh also of beasts and of the fowls of the air, I, the Lord, have ordained for the use of man with thanksgiving; nevertheless they are to be used *sparingly*;

"And it is pleasing unto me that they should not be used, *only in times of winter, or of cold, or famine*.

"All grain is ordained for the use of man and of beasts, to be the staff of life, not only for man but for the beasts of the field, and the fowls of the heaven, and all wild animals that run or creep on the earth;

"*And these hath God made for the use of man only in times of famine and excess of hunger.*" (D&C 89:12-15. Italics added.)*

The Word of Wisdom is a remarkable revelation brought forth in 1833 as a health guide. It has remained completely unchanged in 136 years, with medical research repeatedly attesting to its validity. Contrast this to man-produced medical information of that same time period, of which the vast majority has been replaced or necessarily changed as research has revealed fallacies therein. The items of medical literature from that time that remain intact today are of value only as museum pieces.

Had Joseph Smith sought help in 1833 from the best medical authorities in the world, used their ideas in the preparation of such a document, and then declared it to be of divine origin, he would have been branded a fraud prior to the turn of the century. The only conceivable explanation for Section 89 of the Doctrine and Covenants is that it came from a highly advanced and infallible source of intelligence beyond this earth. The contents of this section should be carefully studied, and personal eating and living habits should be formulated on the basis of advice given therein, for this is of a certainty a divinely inspired guide to good health and long life, with transcendent rewards for compliance that should induce the most skeptical to put it to an honest test. ○

*Verses 13 and 15 leave no room for rationalization regarding the amount of meat that we in our warm houses, warm cars, and land of plenty should eat. (See also Sidney B. Sperry, *Doctrine and Covenants Compendium* [Bookcraft, 1960] pp. 455-56.)

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The Presiding Bishop
Talks to Youth About:

The Word of Wisdom

By Bishop John H. Vandenberg

● Anyone who has looked into the Grand Canyon in Arizona is awed by the immensity of this great gorge. It ranges in width from four to 18 miles, and its greatest depth is more than a mile below its rim. As one looks at it, the observation comes that it would have taken a very powerful force or a great convulsion to lay open such a gaping cut in the earth's surface.

Yet we are informed that this great gorge was formed primarily by the ceaseless cutting of the silt-laden Colorado River, which now looks like a small ribbon laid along the canyon floor.

Similarly, small actions of violations and nonconformity to proven and established laws can cut a tragic channel in our lives.

One hundred thirty-six years ago a revelation was given to guide our actions and thoughts in a manner that would allow character to be built and eternal life to be achieved. This revelation is: "A Word of Wisdom. . . . Given for a principle with

promise, adapted to the capacity of the weak and the weakest of all saints, who are or can be called saints. Behold, verily, thus saith the Lord unto you: In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation." (D&C 89:1, 3-4.)

Among other things, the Lord warned against the use of tobacco, strong drink, and hot drinks. While the Word of Wisdom is adapted to the "capacity of the weak," some persons ask what harm can there be in a cigarette or a drink. Many persons have found the answer to this question as they look back over a life that has eroded away through alcoholism, cancer, heart disease, and, even more seriously, a life of spiritual deprivation brought on by nonconformity to the word of the Lord.

Our concern for the youth of the Church is not only with their health, but with their spiritual well-being

as well. The Word of Wisdom is adapted to the capacity of "the weakest of all saints, who are or can be called saints." It is one place a person can begin if he is to develop himself in the kingdom of God. The keeping of the Word of Wisdom is part of a footing on which a person builds character. The consequences of breaking the Word of Wisdom are serious because they can take a person out of the spiritual environment of our Heavenly Father.

Someone has written:
"When health is lost; something is lost;

When character is lost, all is lost."

The stress that is placed on the Word of Wisdom by leaders in the Church is not because it is the greatest commandment, but because it is a beginning point in the building of spirituality. A young man who bears the priesthood and a young woman in the Church should keep their lives above the snares established through the "evils and designs which do and will exist in the hearts of conspiring men in the last days."

These forces of evil would have youth believe that there is nothing evil in taking a cigarette, a drink of liquor, or a cup of coffee or tea, and billions of dollars are spent to promulgate their designs. However, the word of the Lord is clear. No argument, reason, or slogan can change the command of God. He has declared through his servant:

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"

"If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." (1 Cor. 3:16-17.)

Because of his love for us, the Lord has warned against the eroding forces employed by the evil one to desecrate the temple of our spirit. The Word of Wisdom is a principle on which the youth of the Church can build. ○



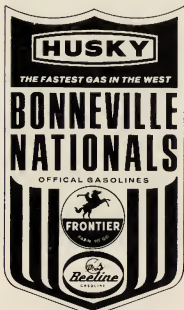
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The LDS Scene



Spain Dedicated for Preaching of the Gospel

The country of Spain has been dedicated by Elder Marion G. Romney, of the Council of the Twelve, for the preaching of the gospel. The dedicatory ceremony took place May 20 in the early morning on a wooded hilltop overlooking the skyline of Madrid. Some 30 persons, representing about 335 members of the Church in Spain (many of them American servicemen

and their families), attended the ceremonies. Recent changes in Spanish law permit to individuals the freedom to choose, practice, and preach to others their religious beliefs. On October 22, 1968, the Church was recognized with official church status in Spain. An American serviceman's branch was first established in Madrid in 1954.



London Temple Visitors Center

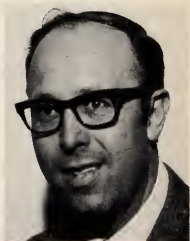
A visitors center adjacent to the London Temple was recently dedicated. The new center, dedicated by Elder John Longden, Assistant to the Council of the Twelve, includes a

50-seat theater for movie presentations and many exhibits and displays on gospel principles. More than 1,400 persons attended the ceremonies.



Education Association Secretary Named

Dr. Gary D. Watts, a president of the 253rd quorum of seventy in the Potomac Stake in Virginia, has been named assistant executive secretary of the U.S. National Education Association. He will head the division of field services in the million-member educational organization.



President-Elect of Communication Group

Dr. R. Wayne Pace, chairman of speech communication at the University of Montana, has been named president-elect of the International Communication Association by the organization's 2,000 educators and communication practitioners. Dr. Pace is a member of the Missoula (Montana) Ward.



Chilean Missionaries Honored

A double quartet of missionaries in the Chilean Mission recently sang in the suburbs of Santiago at the dedicatory ceremonies for a new elementary school complex designed to handle over 3,000 students. Government and education leaders were in attendance. The same double quartet also appeared on "Sabado Gigantes," a popular national television program in Chile.



Food Services President Elected

Eldon Hart of the Rexburg (Idaho) Eighth Ward, business manager at Ricks College, has been elected president of the National Association of College and University Food Services. He will serve a two-year term of office.



BYU Man Heads Engineer Group

Dr. Cliff S. Barton, chairman of the department of civil engineering at Brigham Young University, has been elected president of the National Society for Experimental Stress Analysis, a prominent engineering organization.



Richard L. Evans

The Spoken Word

Quarreling—and happiness at home

One essential element in the joy of living is harmony and happiness at home. And this depends, after all, upon character and courtesy—and just plain common sense. Why, oh why would people who live in this closest of all relationships of life let quarreling and misunderstanding wreck the peace and happiness of home? "One kind of quarrel clears the air, like a good, sharp thunderstorm," wrote Dorothy Walworth. "The other kind of quarrel . . . leaves ugly scars and bitterness, which eventually can wreck a marriage. . . . When Caesar . . . crossed the Rubicon, he could not turn back and have everything the way it was before. . . . If, in quarreling, you call names . . . and show a diabolical ability to use just the words that will hurt most—[if] ruthlessly you rake up all the failings of the past and recklessly destroy even your happiest memories . . . you cannot retrace your steps and have your marriage exactly as it was before. . . . No wife or husband should take too seriously what the other says at the end of an exhausting day . . . [when] weary or tense [or unwell]. . . . Be gentle. In these days, we all have something better to do with our energy than spend it battling with those we love. . . . Don't try to win an argument just for the sake of winning. Your husband or wife is not your rival, not somebody over whom you must have a petty triumph. . . . A quarrel should always be settled. It should not end . . . with two people sulking for days. . . . Somebody should say, 'I'm sorry.' Don't be too proud to say you're sorry. . . . Pride is too expensive. . . . Don't insist on always being in the right. . . . A last word of warning. Keep your quarrels private. Public outbreaks are in the worst possible taste. There is only one remedy for them—shut up!"¹ It comes down finally to a question of character and courtesy and common sense. Don't be afraid to say you're sorry. And when someone says it sincerely, accept it. Don't let pride or stubbornness or stupidity wreck the peace and happiness of a home.

¹Dorothy Walworth, "Don't Be Afraid to Say You're Sorry," Good Housekeeping, April 1942.

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June Conference and the YWMA Centennial

From near and far came the
ward and branch, stake, district, and
mission MIA workers to Church
headquarters for the annual
MIA conference the last week in June.

This year a special treat—the
YWMA centennial—was in store:
a gala banquet, a lively ball with
stately promenade, gripping dramas,
winning roadshows, a stirring
quartet festival, gigantic dance
festival, premier of the film
Pioneers in Petticoats (on the beginnings
of the YWMA), informative
workshops, sound counsel from
General Authorities, and timely
instructions from YWMA General
Superintendent G. Carlos Smith, Jr.,
and YWMA General President



Florence S. Jacobsen. Honorary
Master M-Man and Golden Gleaner
awards were presented to
Clifford I. Cummings, a space scientist
of the Vienna (Virginia) Ward, and
Elizabeth T. Sardon of the Salt
Lake City East 27th Ward, a member
of the first YWMA general board.
As usual, it was a conference
to remember.



Superintendent Smith President Jacobsen Clifford Cummings Elizabeth T. Sardon



Bufs and Rebuffs

Student Unrest

From my observations and discussions with some of today's youth, I will agree with Dr. G. Homer Durham's observations in the May *Era* ["Student Unrest," pp. 107-11] in that I have found an extremely idealistic youth. They see the "revolution" in America as "beautiful," eliminating poverty and prejudice. They are aware of the depth of knowledge on the earth today, and have been led to believe that drug use will expand the realms of the mind into great and deep thoughts. Also, they are trying to find a meaning for life. They believe everything their professors tell them. They accept existentialism and its theory of no absolute truth. In reality, they want the millennium, but they do not know how to accomplish this, or how to find Christ.

Mrs. DON POOLEY
NAMPA, IDAHO

Thanks

I know that this is unusual, but I would like to express my thanks for such a fine magazine. The *Era* has been a very important part of my life since I became a member of the Church at the age of 11. It was responsible for a great deal of my religious upbringing. From the time I first started reading it, it seemed as if every issue was written especially for my particular needs at the time. I will always be grateful for the "Era of Youth."

JEROLD E. GRAY
UNITED STATES AIR FORCE
FT. WOLTERS, TEXAS

Pull out "Era of Youth"

We have been subscribers of the *Era* since 1963, when we first became members of the Church. We derive much benefit from the articles and conference reports. However, my husband and I feel that the "Era of Youth" is largely wasted in that it is attached to the main body of the magazine. Obviously, only one person can read the magazine at once and with all our other reading, required and otherwise, we find that it is necessary for one of us to be reading one month's issue while the other is reading the other. If the "Era of Youth" were a complete "lift-out," it would, I am sure, be far more appealing to the youth, for it would be their very own publication, something that they could file personally and refer to from time to time. As it is, by the time mum and dad have finished with the magazine, they cannot be bothered to read it. For years we have

realized the necessity of being able to remove this section and give it straight over to the youth. Getting it immediately after delivery is obviously far more attractive to impatient youth than getting something stale by the time it gets into their hands.

DOREEN M. CHRISTOPHERS
QUEENSLAND, AUSTRALIA

Perhaps many families missed the announcement: The "Era of Youth" is usually in the center of the magazine to serve the very purposes you mention. Readers may gently pull out the section for their youth. In some issues—for example, general conference issues—it is necessary for us to put the youth section in the back of the magazine.

* The Spoken Word

Richard L. Evans

Careers — Credentials — Competence

There are pressing and important decisions that many must make—concerning school, careers, credentials, competence—a subject always timely for those who are tired, and who, while tired, may make some shortsighted decisions. It may also be time to say something to those who have dropped out along the way, before they were as fully qualified as they could be or should be—those who have decided they're all through so far as further training is concerned—and who may have decided this too soon. Increasingly it is apparent that muscles are really not enough, and that an untrained mind, however good, is not enough. It is a time when the demand diminishes for those less skillful, less competent, less technically trained. But it is also a time when the opportunities and openings are limitless for the minds and hands of those who are willing to learn and to discipline themselves. With knowledge, skill, character, mental and manual facility, there are limitless ways for a person to make a happier usefulness for himself, a better life for loved ones, a greater service to community and country. It is good to be willing to work, but better to be prepared to work at something specific. And all who too soon have supposed they have learned enough, done enough, so far as competence is concerned, would well ask themselves what they would really like to be, what they would really like to be doing, five years from now, or ten, or maybe more. As long as we live, we'll be doing something with life. It may be something we like or something we dislike. It may be something that is needed, or something not very much needed. And the rewards generally will be measured according to competence, and so will the satisfactions. Time goes no matter what we do with it, whether we use it to prepare and skillfully perform, or use it to putter and loaf along. Those who are looking ahead at life had just as well decide to be something they want to be, to make the effort, to stay with it, to qualify for it, and not rely on hazy hopes. Decide to "make the most of yourself, for that is all there is to you."¹

¹Ralph Waldo Emerson.

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Lest We Forget

Evening Time With the Joseph Smith Family

By **Albert L. Zobell, Jr.**
Research Editor

● Almost every Sunday School lad can tell the story of the Angel Moroni's three visits to the bedside of the Prophet Joseph Smith, through the night of September 21-22, 1823, and how when young Joseph was working with his father the next morning he felt ill, and started to the house. While climbing a fence he fell, and the Angel instructed him to return and tell his father of the night before.

The Prophet's mother, Lucy Mack Smith, in her *History of Joseph Smith*, adds some details.

When the family was together that ensuing evening, Joseph made known to them all that he had told his father in the field, and of his visit to the Hill Cumorah, where the Angel had shown him the Book of Mormon record but had forbidden him to take it yet.

Sensing that Joseph was fatigued by the events of the day, his eldest brother, Alvin, suggested: "Now, brother, let us go to bed, and rise early in the morning, in order to finish our day's work at an hour before sunset, then, if mother will get our suppers early, we will have a fine long evening, and we will all sit down for the purpose of listening to you while you tell us the great things which God has revealed to you." (Lucy Mack Smith, *History of Joseph Smith* [Salt Lake City: Stephens & Wallis, Inc., 1945], p. 81.)

The next evening at sunset,

Joseph gave his family the charge that his experiences were not yet to be known beyond that family circle. He then related further particulars of the work that he was appointed to do, and his family received that information joyfully.

Joseph continued to receive instructions from the Lord, and from that time forth his father and mother continued to bring the children together each evening for the purpose of listening to him. Mother Smith relates: "I presume our family presented an aspect as singular as any that ever lived upon the face of the earth—all seated in a circle, father, mother, sons and daughters, and giving the most profound attention to a boy, eighteen years of age, who had never read the Bible through in his life; he seemed much less inclined to the perusal of books than any of the rest of our children, but far more given to meditation and deep study.

"We were now confirmed in the opinion that God was about to bring to light something . . . that would give us a more perfect knowledge of the plan of salvation and the redemption of the human family. This caused us greatly to rejoice, the sweetest union and happiness pervaded our house, and tranquility reigned in our midst.

"During our evening conversations, Joseph would occasionally

give us some of the most amusing recitals that could be imagined. He would describe the ancient inhabitants of this continent, their dress, mode of traveling, and the animals upon which they rode; their cities, their buildings, with every particular; their mode of warfare; and also their religious worship. This he would do with as much ease, seemingly, as if he had

spent his whole life among them." (Ibid., pp. 82-83.)

Elder Eldred G. Smith, Patriarch of the Church and third great-grandson of the Prophet's father, Joseph, said: "This sounds like the first family home evening of this dispensation," as he addressed the 137th semiannual general conference of the Church. (The Improvement Era, December 1967, p. 82.)



Richard L. Evans The Spoken Word

Does anyone know of a better bet?

We were not at all surprised that spring returned, that trees budded, that flowers bloomed, that leaves came back—nor are we surprised about the coming of summer. Nor were we at all surprised that the sun came up this morning, or that the moon shows itself in its times and seasons. We are no more surprised than a chemist is when he puts precise ingredients through a precise process and arrives at predictable results. And we have almost ceased to be surprised that men can orbit the earth, the moon, and return with precisely predetermined plan and performance. This beauty, this majesty, this power and order—all this is evidence of a magnificent mind, a plan, a purpose, a planner, a Creator, a God and Father in whose hands all of us are, and who has "given a law unto all things, by which they move in their times and their seasons"¹—as all Creation moves its wondrous course. Now it is no further reach of reality that this same magnificent mind, this same administrator, has given us laws, commandments, requirements for the fullest living of life. And just as surely as spring returns, as summer follows, as surely as the sun showed itself this morning—just so surely as the physical processes are predictable, just so surely will the spiritual and moral laws lead to results in our lives. Just so surely shall we realize the results of the kind of lives we live. To turn a moment to the vernacular: I would have bet my life that spring would come again, that summer would follow, that the sun would have shown itself this morning. I would also bet my life on the results of the laws we keep, the lives we live—the physical laws, the spiritual laws, the moral laws—and on the results realized in peace and health and happiness, in our hearts and in our homes, in time and in eternity. I would bet my life on trying to live and keep the laws, the counsels, the commandments God has given. Does anyone know of a better bet?

¹D&C 88:42

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These Times



By Dr. G. Homer Durham

President, Arizona State University at Tempe

In life one becomes accustomed to many admonitions. "Keep the commandments" is one of them. The Ten Commandments, disregarded as they are, nevertheless lie heavily on the conscience of mankind. Non-Bible readers in most cultures are warned in their minds not to kill, covet, commit adultery; to honor parents, and so forth. These are the old commandments. They are good ones to remember. They are essential to maintain, to live by. Law and society depend on their observance. "Keep the commandments."

The admonition comes, soundly enough. Ears, old and young, listen. Minds assent. Heads nod. We remind ourselves again of the Decalogue. We add to them, in our mental inventory, tithe paying, Word of Wisdom keeping, home teaching, temple-going, church attendance, special assignments, missionary work, welfare. Some may go as far as to include self-improvement, education, talent development, helping mother around the house. All are vital, essential, extremely important. But there are growing signs

that most of us tend to keep the commandments we do keep in very, very tidy compartments. This also has great merit. One learns to walk one step at a time. The upward path to progress and perfection truly involves the fulfillment of many duties. But if performance of duties, commandment-keeping, becomes ritualistic; if we do something to get it over with so we can get back to television, the newspaper, or fixing the leaky tap, our steps may not take us much higher.

Those outstanding children of God, the chosen people of Judaism, found themselves bound by ritualistic performances. The Talmud was produced. Learned scribes arose. Jesus Christ was accused of Sabbath-breaking by performing healings on the sacred day. The Son of God was accused of blasphemy by leading local elders.

As Jesus neared the end of a short life, he met with his chosen Twelve for a last supper in an upper room. He washed their feet. He dipped a sop, handed it to Judas Iscariot in response to an inquiry from Simon Peter, relayed to him through John the Beloved. Judas departed.

Then the Master instructed the remaining eleven. He gave them, at the Last Supper, a new commandment. It coincides with the first and great commandment, love of God, and with the second, love of neighbor as one's self—using the despised Samaritans as the example, in answer to the question "who is my neighbour?"

As recorded in John 13:34-35, Jesus said to the eleven:

"A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

"By this shall all men know that ye are my disciples, if ye have love one to another."



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The discourse continues, as recorded for us today, through nearly five chapters of The Gospel According to St. John. The new commandment was repeated and repeated again. The discourse was then concluded (John 16:33) with the words: "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world."

Then the Savior concluded the instruction with the great prayer recorded in John, Chapter 17. That prayer concludes, as recorded, with the prayer to the Father that the new commandment may be realized:

"O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.

"And I have declared unto them thy name, and will declare it: *that the love wherewith thou hast loved me may be in them, and I in them.*" (John 17:25-26. Italics added.)

Why is it so difficult to remember the *new* commandment?

"Keep the commandments."

Why is recall to mind of the new commandment often, perhaps too often, infrequent?

What is right in these times may well rest on such recollection.

What is wrong in these times—cold war, hot war, murder, strife, poverty, unrest, distress—may well remain wrong until the new commandment strikes the minds of individual men and women with greater force.

Much in the world is old. The new commandment is ever new. So new is it, indeed, that it may have hardly been discovered by some. Where it is known, the test of discipleship provides the greatest satisfactions of life and gives meaning to all other commandments. ○



Facsimile No.1, by the Figures

By Dr. Hugh Nibley

● *A Hawk With a Message*

If we really want to know what Facsimile No. 1 is depicting, the hawk in the picture is our best clue yet. For recently the hawk has turned out to be the hero of a significant little drama that ties many things together. From here on the reader might as well know that this writer intends to show that the Book of the Dead fragments, the Breathing Papyrus, and the three facsimiles, that is, all the available Egyptian materials that were once in the possession of Joseph Smith, contain the elements of a single story, which happens to be the story of Abraham as told in the Book of Abraham and the early Jewish legends. Such a statement sounds wild enough at this point, but let us follow the bird as he leads us into a twilight zone of myth and ritual.

One of the longest and most important chapters of the Book of the Dead is No. 78, an "interesting and elusive spell," as Professor De Buck called it, having the title "Spell for assuming the form of a divine falcon."¹ E.A.W. Budge appended to his own edition and translation of the Ani manuscript "the text of the LXXVIIIth Chapter given by Naville . . . reproduced in full," because that document was in his opinion "so very important for the right understanding of this very interesting Chapter."² Dr. Budge's confidence in his right understanding of the document was, to say the least, premature if we take the later studies of the same chapter by De Buck (1949), Drioton (1953), and Brunner (1961) as a standard, for unless that trio are hopelessly at sea, Budge had no understand-

ing of the text whatever.

It was in 1949 that Professor De Buck, in the process of editing the Coffin Texts, called attention to his discovery that what he called "the earliest version of the Book of the Dead 78" was to be found in a much earlier Coffin Text, Spell 312.³ As everyone knows, the Book of the Dead is a relatively late production in Egypt, and the Joseph Smith Papyrus belongs to a late period. But Professor De Buck's find showed that what we have in these documents is not a late composition but only a late copy. The Coffin Text version of Chapter 78 can be traced clear back to the XII and even the IX Dynasties,⁴ and it is remarkably close to the much later Book of the Dead copy.⁵ Politely and cautiously, Professor De Buck pointed out that in view of the new understanding of Chapter 78 of the Book of the Dead as provided by the older Coffin Text version, "it is difficult to suppress the feeling of skepticism as to the intelligibility of the Book of the Dead version, not so much of its separate sentences, which as a rule are not difficult to translate, but above all things of the plot and story of the spell as a whole."⁶

Budge had had no trouble translating the separate sentences, but the sentences put together made no sense, or rather made the kind of sense habitually attributed to the Egyptians. Contrary to what one might suppose, to possess a real clue to what De Buck calls "the plot and story of the spell as a whole" is far more important than having a well-preserved text. Every student knows that if he is aware of what is

going on in a text, it is not too difficult to piece together the scattered fragments of it even when they are very small and few—Professor J. H. Wilson demonstrated this in his skillful reconstruction of the Book of the Dead fragments of the Joseph Smith collection.⁷ But if one is not aware of what is going on, even a complete text only befuddles and confuses—and this is clearly illustrated in the case of Dr. Budge, who had in his possession fully 90 percent of the story as it is told in Coffin Text 312, and yet was totally unaware of the plot and story, characters, dialogue, setting, and significance of the drama. He didn't even suspect that what lay before him in Book of the Dead Chapter 78 were the remains of a well-constructed drama; for him such a thing simply did not exist, but instead he saw only a disconnected jumble of primitive charms reflecting an infantile and half-savage mentality. Lacking the key that was later discovered, Professor Budge, a giant of scholarship if there ever was one, goes on solemnly and diligently adding sentence to sentence and note to note as he builds up his imposing edifice of laborious nonsense, nonsense that the world has been taught to think of as quintessentially Egyptian.

There is a fable for critics in this, but also a lesson for those who would criticize the critics. For Budge was, in fact, following his Egyptian scribes where they led him, and they had long since lost the trail—they too were quite unaware of the nature of the document they were perpetuating.⁸ Even Professor De Buck, when he went back to

what he called "the original version of the Book of the Dead 78," was quite aware that though the more ancient texts were "more correct" than any Book of the Dead version, they were still far from being the true original of the story. Granted "that the contents of the spells were already enigmatic and obscure to the writers and readers of the Book of the Dead,"⁹ the errors that led them astray and the attempts to correct those errors (attempts that only made things worse) were already of great age: "Already in the manuscripts of the Coffin Texts this process is in full swing."¹⁰

Professor Drioton, following up and reviewing De Buck's work, saw in Coffin Text 312 instead of an original composition the work of a compiler, whose object was to supply a bundle of magical-sounding writings (regardless of sense or meaning) for the funerary market, and who to do so busily rummaged among heaps of old religious books, the accumulated debris of the ages, and came up at random with this particular dramatic text.¹¹ In butchering the text to suit his purpose, the writer of Coffin Text 312, with characteristic sloppiness, spared "by inadvertence a few designations of persons and scenic indications," which are enough to supply modern scholars with the key to the story, but were of course overlooked by the later copyists of the Book of the Dead.¹² Professor Brunner in the latest study notes that "the literary character of the text has suffered frightfully in being taken over into the corpus of funerary literature," whether of the Coffin Texts or the Book of the Dead, its dramatic form having been effectively obscured.¹³ "Actually," he observes, "our Coffin Text was originally no funerary text at all," being "clumsily" adapted as such.¹⁴

But now to our story. The leading character is the messenger-bird, who is dressed as a hawk in imitation of Horus. Professor Drioton prefaces his discussion of the play with a very informative lecture on what the Egyptians did and did not mean by a "transformation," the upshot of which is that the Egyptian never at any time conceived of the transformations into animal, bird, or other forms as being *literal*, "for nothing was ever farther from their mentality than ideas of metempsychosis."¹⁵ So in what follows we are to show the Egyptians the courtesy of never imagining our messenger-bird as a *real* hawk. Drioton would entitle the play "The Misadventures of a Messenger of Horus," which makes it a comedy.¹⁶ Dr. De Buck designated the leading character as "the Messenger or mediator," while Brunner prefers to call him "Der Lichtgeist" or Spirit of Light, as

the messenger calls himself.

The play opens with "Osiris, stunned by the blows of Seth, hiding out in Busiris." And so the scene is set in Busiris, the place of Osiris's sacrificial death and the center of human sacrifice in Egypt from the earliest to the latest times. There we find the god laid out for burial in his underground crypt ("enseveli sous terre"), lying helpless, dazed, beaten, exhausted, but not quite dead, for as the play opens he is praying desperately for deliverance: "O Horus, come I beseech thee to Busiris and rescue me!"¹⁷ He begs the god to behold him in his dire distress and to restore his power and dominion, "that the gates of hell might not prevail against me . . ." (69f). This last is as good a rendering as any of what is translated, "that the gates may beware of me" (De Buck), "defend me from the gates of Dat [the Underworld]" (Brunner), or "that the gates be vigilant in my behalf" (Drioton); all having the common idea that the gates of the underworld shall operate for and not against the hero. He then prays that his relentless enemy be not allowed to pursue him further or discover how helpless he really is in his hiding place (69g-70a-b). In one of the Coffin Text inscriptions (T1C) the ideogram for the helplessness of the god shows him on the lion-couch; that this is more than a meaningless convention is indicated in T. G. Allen's edition of the Book of the Dead, where Chapter 85 is headed by a vignette of a figure of a lion-couch under the *ba*-bird "with an uneraser falcon head" (I) and is entitled "Spell for assuming the form of a Soul and not entering the place of execution." "Dying is my abomination," says the figure on the lion-couch; "I enter not into the execution place of the Nether World."¹⁸ Here the lion-couch vignette matches the lion-couch scenes of the temples of Opet, Sethi I, Philae, etc., as well as the situation in the play; it is not an embalming but an attempted execution that concerns us.

To the prayer of the one on the couch, a chorus of gods (or in manuscript DIC of common people) adds a fervid "Amen!" (70c, *ir myy*, "let it be done accordingly"), and then a sort of Choregos appears and cries, "Be silent. O ye people [or gods] while a god speaks to a god" (70e-71a). The dialogue that follows is as astonishingly like a piece of Greek drama as what has gone before. For Horus appears dressed as a hawk and begins with an aside expressing his hope that the suffering Osiris will heed the Truth. He advises Osiris to consider his condition most carefully and specially to make an effort to free himself (71c-72f), even

joking about his helplessness and shaming him into action (72g-73b). This reminds one very much of the "pep-talk" the two ladies give to Osiris as they help him revive on the lion-couch, and Drioton and Brunner both detect a distinct note of challenge and banter in the speech. But then comes the surprise. Having done the best he can to boost his father's morale, Horus announces that he is going back to heaven to "beg and request of the Lord of All" (73d) that he be endowed with the necessary authority to carry out the mission his father desires of him.

All our editors are surprised and puzzled by this: Horus comes as a hawk in answer to his father's prayer and apparently refuses to help him! Brunner, who gave the closest thought to the problem, concluded that Horus could not help his father until he had obtained a certain crown, representing plenary power in heaven and on earth, which he could only get by going to heaven and petitioning "the Lord of All"; this, Brunner avers, is the crux of the whole drama.¹⁹ Actually, Horus does not refuse his father's request, since in the end he faithfully carries it out, but first he explains that he must "go hence to the limits of the heavens to speak a word with Geb [the second of the godhead] and to request and beseech the Lord of All to grant me *hwy*" (73c-e), where *hwy* means, according to Brunner, "*Be-fehlsgewalt*"—the authority to give orders.²⁰

In Brunner's analysis the real drama is enacted between Horus and Osiris, the true leading characters, who appear only twice, first at the beginning, when their dramatic dialogue provides a clear exposition of the play, and again at the end, when Horus returns to the scene and repeats word for word the prayer with which Osiris opened the drama—the prayer that he is now at last qualified to fulfill. "The text begins," he writes, "with the plaintive supplication of Osiris that Horus come to his aid . . . It ends with a coronation hymn to Horus as heir to the throne."²¹ Such is the gist of the story: Osiris in his crypt cries out for deliverance, and a heavenly messenger, describing himself as a hawk, appears, whereupon the hero is rescued and triumphantly enthroned. It is our well-known Sed-festival and lion-couch theme.

But in between the prayer and its fulfillment there is a hitch, a real problem of such stuff as plays are made of. It is no small thing to raise the dead, and the question of Horus's power to do so as a junior member of the firm gives an opportunity for an interesting development of the theme.

It is a third party, "the Messenger of Horus," as Drioton calls him, who takes over and provides the real entertainment and fully two-thirds of the spoken lines of the play.²² This character is also dressed as a hawk and wants very badly to be taken for Horus. Who is he? Bearing in mind that in *all* known versions of the play and in all the translations there is a great shuffling and conflicting of personal pronouns, with no two copyists or translators agreeing as to exactly who is speaking or doing what or to whom most of the time, I believe that the second hawk can still be identified clearly by his words and actions.

As soon as the true Horus has left the crypt of the helpless Osiris to charge himself with new power in the courts on high, another hawk appears. He is called "the Messenger of Horus," "the Mediator," "the Spirit of Light," by our translators, but never is he designated, as he would like to be, as just plain Horus. He begins by announcing that he is "one who dwells in radiance" (74g), boasts that he has priority in age and honor over the real Horus (76b-c), vaunts his great magical powers (76d-e), claims to be no less than the "elect and appointed" one, first among "the beings who dwell in the Radiance" (76f), enjoying the highest glory in the preexistence among those begotten in the spiritual creation (76f-g), having received even at that time the full authority of Horus (76i-77a). "He is really too much of a braggart, this messenger of Horus," writes Professor Drioton; "that is no doubt the comic element in the play."²³

The Messenger swaggers up to the gate and demands access to Osiris, but is firmly checked and put in his place by Rwtý, the doorkeeper. Rwtý is the double-headed lion who guards the entrance (one head) and the exit (the other) to the other world—we have already noted the Egyptian conceit that holy and inapproachable places are guarded by lions. Rwtý points out to the Messenger that though he may look exactly like Horus, he can't get by because he lacks the *nemes*-crown, "the insignia of gods and men." (Drioton.) The *nemes*-crown, which Drioton characterizes as a "cache-perruque" and T. G. Allen calls a turban, seems to have been a sort of white cloth cap.²⁴ Brunner, as we have seen, considers it the main property of the play, since it represents the authority without which the mission of the Horus-messenger cannot be carried out—lacking this badge of authority the true Horus is helpless and the false one is a fraud.

Instead of producing the cap, however, or going to fetch it as the first Horus did, "the messenger backs down"

(Drioton), covering up his embarrassment with bluster, insisting that he is the authentic representative of Horus and is entrusted with awesome knowledge, having been made privy to the great secrets imparted by Osiris to his son "through the partition."²⁵ His foolish indiscretion is at once challenged by Rwtý: "Repeat to me then what Horus said as his father's word through the partition . . . and I will give you the *nemes*-crown," so said Rwtý" (78d-f). His bluff is called again; the Messenger is speechless, saved from his painful or comical predicament only when the real "Horus appears, he who is behind the injured eye" (79c-d), which Brunner interprets as "*hinter seiner geraubten Herrschaft*," indicating that someone, plainly the other hawk, has stolen his authority. By command of a voice from above, the true Horus is passed by the doorkeeper and goes on his way singing a lyric ode right out of Aristophanes' *Birds* on the exhilaration of travel through space—another indication that he is the true Horus-hawk.

It is odd that the scholars studying the text did not recognize the wild-blue-yonder motif: the joyful, untrammelled motion through the void (80a), mounting to the heights as a hawk (80b), endowed by Rwtý with wings (80d), sitting on a dizzy perch amidst the four mighty winds (80e), undismayed by fear of falling in empty space (80f), confident in one's power and beauty (80g), never losing one's way through the trackless skies (81a), buoyed and sustained by the very winds that terrify mortals (81b), undeterred and undaunted by the raging tempest (81c). It has all the makings of a lovely Euripidean ode.

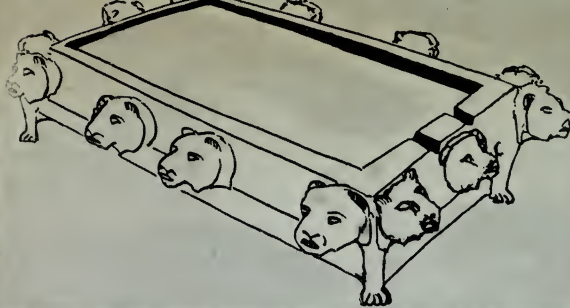
When the true Horus has departed, the rascal restores his self-confidence by remarking, probably to himself, that of course he could not tell the secret words, because if he did "the pillars of heaven would pursue me, after punishing my presumption" (82a). And so, as impudent as ever, he resumes his boasting: "I am the hawk who dwells in glory (82b), enjoying my own authority and my own princely crown!" (82c). "But," as Professor Drioton puts it, "this gets him nowhere"; he is checked again, this time by Akri, another gate-keeping lion (82e), but again the real Horus shows up and again is cleared by the imperious voice of "the Supreme Lord" speaking from heaven and demanding clearance for his ambassador: "Let no one oppose this spirit [my?] alter-go, representative, member of the staff, the top-ranking Horus!" (82f). The voice continues to vouch for the true Horus in no uncertain terms (82g-k),

Here are the Egyptians, telling us of "Lucifer, the Son of the Morning..."

stating that he is under orders to see Osiris in Busiris and is under no circumstances to be detained, since he comes on assignment from "the Great Palace" itself (82i-p), and is to be denied no aid and assistance wherever he comes on pain of severe displeasure in heavenly places (83a-d).

The false messenger, in the manner of the clever slave in the New Comedy, gleefully arrogates all this authority to himself—after all, isn't he the very image of Horus?—and, more obnoxious than ever, begins to lord it over everybody in sight. That at least is one way of interpreting the speech that follows, beginning "Down on your faces!" and ending with a resounding "Horus has spoken!" (83i-1).²⁶ In the following speech he describes himself as a follower of Horus, the Lord of All (84i), a companion of Horus rather than Horus himself. Of course it is the real Horus who finally penetrates into the crypt, passing the guardians of the underworld castle of Osiris (84m-85f) and carrying out all instructions (85h). The rival, however, still seems to be at it, claiming that he too has the power to go below: "Horus has invested me with his *ba*, I have his authority!" (85i-j), and demanding that the mysteries and secret places of the lower worlds be opened to him, since he has a message from Horus to his father (85i-p). The keepers of the underworld announce the arrival of a visitor to Osiris (86c-g), whose reply is not preserved. From here we go directly to the final acclamation and coronation scene, as the proper wind-up to any ancient comedy or mumm- ing.

Who is the comic character who tries to crash the gates of Rwtý, Akri, Isis, and Osiris in that order?²⁷ His "clumsy personal behavior," the "burlesque intermezzo" in which he struts "*in pathetische-karrierender Weise*," makes good theater, according to Brunner, and his presence introduces the dramatic elements of intrigue, dilemma, and pungency into the play, according to Drioton. But he is a clown and an incompetent; by what right does he usurp the honors of Horus in a re-

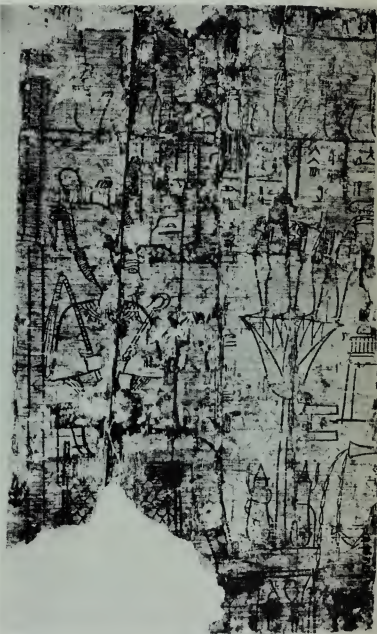


The four canopic jars, at left, are used, among other things, to show that the lion-altar should be facing in four directions, as this libation-table, altar, or embalming table shows.



Another type of lion-altar, above, facing the four directions.

At right, the Joseph Smith papyri contain this representation of the four canopic figures standing upon a symbolic lotus, signifying all the regions of the earth over which Pharaoh holds sway. In the Explanation to Facsimile No. 1, we are told that the canopic figures represent regional deities; in Facsimile No. 2 (Fig. 6) we also learn that the quartet "represents this earth in its four quarters."



ligious drama? His epithets at first sight suggest his identity: Who is the Spirit of Light but Lucifer, the Son of the Morning, boasting of his pre-existent glory, first in the councils of heaven, claiming priority of age and honor over Horus himself, boasting of his knowledge and power, his kingdom and great glory, who would fain claim the crown but does not have it; who claims to know the answers but cannot deliver when they are required of him at a certain time and place? Who but the Adversary, the Deceiver, "Satan . . . transformed into an angel of light"? (2 Cor. 11:14.) As if to leave us in no

doubt, he describes himself as one of a serpent host who was on hand "before Isis came into being . . ." (76c). Strange that he should mention himself as a serpent stealing the march on Isis, the Egyptian Eve. He covets the honors of the son: "To be sure, you have the form of Horus," says Rwti to him (De Buck's translation), "but you do not possess the *nemes*-crown" (77d-e); he never gets it.

But how can the Messenger of Light be an impostor if, as we are expressly told (73f-74f), he was commissioned by the real Horus to take his place, assume his form, and exercise his au-

thority? The men who copied down our texts, being as far removed from the original version as we are, had to explain the close resemblance between the two hawks as best they could, and the readiest explanation was, of course, that hawk No. 2 had been duly authorized to double for hawk No. 1: indeed, how could the other hawk get away with his masquerade save by express permission of the real Horus? Actually, that is by no means the only possible explanation or even the best, since the messenger's masquerade was after all not successful, but constantly got him into awkward and comical predica-



Facsimile No. 1, Figures 5 through 8: "The idolatrous gods" of "Elkenah, Mahmackrah, Korash. . ."



Above, Pharaoh worshipping the four canopic figures as deities—"idolatrous gods." This plainly shows that the four figures are more than mere funerary furniture, as Joseph Smith's critics have maintained.

An old Assyrian version of the lion-couch scene, at left, shows that the theme is to be found in the Chaldaean as well as the Egyptian spheres of influence.

ments. It was plainly his idea, not that of the real Horus, to pass himself off as the true son and heir: the clever, vicious imposture is a basic part of the ritual drama, in which Seth rivals Horus at every point. In this version of the story he struts and clowns as a Lord of Misrule while the king lies in the tomb, but he constantly stubs his toe, to the delight of the crowd, and is put in his place when the real heir appears and takes the throne.

All this is pertinent to the lion-couch story. In all the Jewish legends telling of the rescue of Abraham, the hero's prayer from the altar is answered

by the appearance of an angel, usually Gabriel, sometimes Michael, who asks whether he should save him from his fate. Invariably the Patriarch replies by declining the offer of assistance with the explanation that he expects God and God alone to save him. In some cases (to be treated below) he even tells the angel that he refuses to deal with one having inadequate authority. This, of course, is the final test for Abraham, who at this point has demonstrated that he trusts God all the way, and so at this moment he hears the voice of God speaking to him and at the same time is delivered from a sacrificial

death. In the Book of Abraham we meet with the same peculiar and therefore significant complication: "And as they lifted up their hands upon me, that they might offer me up and take away my life, behold, I lifted up my voice unto the Lord my God, and the Lord hearkened and heard . . . and the angel of his presence stood by me, and immediately unloosed my bands; And his voice was unto me: Abraham, Abraham, behold, my name is Jehovah, and I have heard thee, and have come down to deliver thee. . . ." (Abr. 1:15-16. Italics added.) Just what is the angel's role in this? Whenever the real hawk

Joseph Smith

Papyrus No. 1

is a sacrificial scene,

says the author

appears in the version of Coffin Text 312, the voice of Atum is heard from the heavens and the bird passes on without speaking.

But that is not the only complication. The legends all agree in telling of how at the last moment before the sacrifice, just before the angel appeared to Abraham, another party stood by the altar, Satan, no less, magnificently attired in black silk, and offered to deliver the Patriarch and bestow great power and dominion upon him if he would only recognize his authority and do obeisance to Nimrod, his protégé. He was, of course, denounced and dismissed by Abraham without argument, but could we not have here an echo of the two delivering angels, one true and one false? The plain designation of the false Messenger in Coffin Text 312 as "The Spirit of Light" and his failure to pass any of the tests of the true Messenger from God provide an impressively close parallel.

The drama of Coffin Text 312 closes with the usual acclamation and coronation; "O Osiris, thou art exalted upon thy throne; thy heart liveth! Thy members are rejuvenated, thy heart rejoiceth! (86h-j). Thou hast overcome Seth; Geb hath placed thee on the throne of succession (85k-l). Let there be a roll call of all the followers of the god and all their offerings (85m-n), while the Great Priest himself sits at the head of the Council of the Gods, having turned over all this authority [hwi, power to command] to Horus, the Son of Osiris (85r-s), who accordingly has taken over the government of Egypt; all are subject to him (85u). And now he feasts with the multitude—he gives life to millions, he alone through the Eye of the Mistress of the Universe." (86v-w.) All of this reads exactly like the liturgy of an early Roman year-rite,²⁸ and fits nicely into the Sed festival; and not the least important aspect of the winding-up scene is the application of the whole thing to the ruler of Egypt: it is for his benefit that the whole thing is staged.

The fragments that make up Coffin Text 312 are from, I believe, the third

part of a trilogy in which the first play or act was the famous Prologue in Heaven, the second the conflict with Seth from its beginning to its direful end, from which the hero emerges in his parlous plight at the beginning of the third act. The two earlier episodes are clearly alluded to in the text, in the vivid little flashbacks to the Messenger's role in the preexistence and in the passing reference to Seth as the enemy (the only time he is mentioned) in 85k. The first two acts or plays are well represented in Egyptian literature, e.g. in the Shabako text and the stories of Horus versus Seth, but the third one has been hidden behind the veil of the Osiris mysteries. A great deal of work remains to be done here. But now it is time to consider the next figure of the Joseph Smith Papyrus.*

Facsimile No. 1, Fig. 3. "The idolatrous priest of Elkenah, attempting to offer up Abraham as a sacrifice." The first thing to notice is that "the priest of Elkenah was also the priest of Pharaoh" (Abr. 1:7), since "at this time it was the custom [a peculiar custom, apparently, and one of limited duration] of the priest of Pharaoh, the king of Egypt, to offer up upon the altar which was built in the land of Chaldaea . . ." (Abr. 1:8). A priest was taking the place of Pharaoh in this operation.

Question: Because Pharaoh was away in Egypt?

Answer: Not necessarily. Rather, because it was the custom for a priest to do so. The office was properly the king's but of course he needed assistance. A recent study explains that "pharaoh also acted as High Priest. Being a son of a god he could mediate between heaven and earth. Theoretically each offering was done by the pharaoh. . . ."²⁹

Q: The priest was only his helper?

A: Yes. As Drioton and Vandier put it, "only the king could offer sacrifices. . . . Actually the clergy carried on for him . . . but only as a substitute for the royal person."³⁰ We have seen that the picture of Pharaoh personally sacrificing the enemy chief "is found again and again in every period" of the Egyptian record, and the sacrificial liturgy makes it perfectly clear that the priest is merely taking the king's place.³¹ Hence the showdown between Abraham and the man with the knife is really the encounter between the prophet and the monarch, no matter who holds the weapon. Likewise the priest could either wear a jackal mask³² or simply be bald, as shown in the facsimile: the Salt Papyrus, in fact, specifies that the sacrificing priest be

bald (fktu).³³ No matter how you view him, he is a hostile figure.

Q: Why do you say that?

A: I am thinking of that striking passage from Diodorus (I, 91) which tells how the embalming priest who made the first incision in the body with a prehistoric flint sword was cursed, stoned, and driven out as a murderer. Whether the priest in the picture is an undertaker or not, he is still wielding the sacrificial knife. In Egypt all sacrifices were ritual murder.

Q: Even of grains or vegetables?

A: Even over grains and vegetables the priest would wave the king's ancient battle-mace as a reminder that whatever was being sacrificed was the Pharaoh's enemy and victim.³⁴

Q: Where is the knife in the Joseph Smith Papyrus?

A: That part of the document has been destroyed, but there is ample reason for believing that it was there when the facsimile was engraved.³⁵ If every embalming was a sacrifice, every sacrifice was also an execution, as we have just seen. The priest who sacrifices the oryx says to the king: "I make thine arm victorious over the rebels, I place thine enemy under thy knife."³⁶ In the mysteries of Osiris the emphasis is on violence as the figure on the couch is surrounded by demons with drawn knives—a peaceful embalming operation is not the idea.³⁷

Q: I can see that a knife might be the most likely thing for the priest to be holding, but doesn't he hold other things instead in the other Anubis scenes?

A: Anubis standing by the bier usually holds a jar of ointment or a bandage in his upraised hand, but I think this figure was different.

Q: How different?

A: In all the scenes I have ever seen in which the Anubis priest holds those objects in his left hand, his right hand is equally conspicuous, stretched out lower than the other arm over the body, palm down, in a stock ritual gesture strictly prescribed by the canons of funerary art. But what have we in our papyrus? No right arm at all! It is hard, in view of the rigidly established standard forms, to avoid the impression that the artist is consciously avoiding that other arm. The priest is *not* an embalmer.

Q: But why does he hold the knife in his left hand?

A: He really doesn't. It is just shown that way. A number of studies have demonstrated that the Egyptian artist always drew people in the right profile whenever he could, "while the left profile is shown as a mirror-image."³⁸ So our priest is properly shown in right

*Footnotes 29-33 have been omitted.

profile. But at the same time "in a two-dimensional drawing the Egyptian artist was afraid of criss-crossing," so he simply put the knife in the other hand. Comparison of Egyptian drawings and statues reveals that when a figure is shown as left-handed in a drawing, the same figure in the same attitude is seen to be right-handed in his statue, which proved to Professor Mueller that the left-handedness of the drawn figures is merely a convention to avoid the crossing of arms.¹⁴ In Papyrus No. I the left-handedness of the priest, like the awkward position of his legs, is an unavoidable consequence of telling a particular story: it comes from the necessity of having the two main figures oppose each other. The preference of Egyptian artists for the right profile is one of the canons of their art and belongs to the same order that requires hieroglyphic figures to face toward the beginning of a text, so that the procession seems to move backwards.

Q: Why is that?

A: Supposedly because the procession must start from a holy shrine or person, and since no one may turn his back on divinity gods and mortals must always face each other, i.e. they must face in opposite directions. Hence the rule that while mortals are drawn in right profile, gods must be shown in the left.¹⁵ It has been increasingly clear in recent years that the direction in which figures face is something to be taken seriously in understanding Egyptian art, and it may furnish an important clue to the meaning of the Joseph Smith Papyrus.

Q: What do you mean, important clue?

A: Notice that the priest, the lion, and the crocodile all face in the same direction, showing their right profiles. What do they all have in common? They take life, they are sinister figures—literally *sinister*, "on the left!" In Egyptian common speech, "to see the face of the crocodile" was to die,^{16a} and priest, lion, knife, and crocodile all show the man on the couch to be in grave jeopardy. All the other figures, on the other hand, face in the opposite direction, the direction in which the immortals face, all of them being invested with divine power to save life: The hawk comes to rescue the hero; the four canopic figures have always the function of protecting the body from harm and assisting in its resurrection; the lotus (as we shall see) revives the dead and protects the living; finally the figure on the couch is brought face to face with his rival and would-be destroyer. The whole composition proclaims the conflict of two forces. This is emphasized deliberately

by the introduction of figures *not* found in other lion-couch scenes—the lotus and the crocodile, which to the Egyptian mind represent the ultimate extremes respectively of destruction and preservation. Having taken such special pains to give a particular interpretation to the scene, the artist cannot be denied the privilege of putting such an object as a knife in the priest's hand. Notice in the facsimile how that knife dominates the picture—it is exactly in the center of vision and exactly half-way between the eye of Abraham and the eye of the priest; it is the focal point of the whole scene, as it should be.

Q: You spoke of a sacrificial knife as a primitive flint sword. Is this that kind of knife?

A: The knife depicted in the first Hedlock engraving has very much the shape and size of some of the prehistoric ceremonial knives used by the Egyptians. In Chapter 71 of the Book of the Dead the sacrificial knife is described as representing the crescent moon, the officiant being Thoth, the moon-god.^{16b}

Q: You have said that the lion and the crocodile have a necessary and sacred function to perform in the lion-couch situation. Does that apply also to the knife?

A: Yes, and to the priest too, as we shall see. According to Kees, the deadly wounds inflicted by the knife are really the "victim's" introduction to great things—to hidden knowledge and to immortality—so that the knife is really an instrument of transfiguration.¹⁶ This is shown, I think, in the late Egyptian story of the contest between Truth and Falsehood, who, of course, are brothers. Falsehood accuses Truth of stealing from him a knife that has miraculous powers, hails him into court, and has him blinded and banished for his supposed crime; but later on the knife itself turns the tables and inflicts the blows of death—this time real and final—on Falsehood, thereby vindicating Truth. So you see it is both a good knife and a bad knife.^{16a}

Q: What about the wicked priest—is he good too?

A: Good or bad, we couldn't do without him. Who, in the end, turns out to be the real victim of this ritual violence? It is not Abraham but the priest. And that is very significant, for according to the Egyptian stories collected by Wainwright it was the priests who were always urging Pharaoh to sacrifice himself or a substitute, and in the stories in which the intended victim escapes it is always the priest himself who ends up getting sacrificed. This is clearly expressed in the Book

of Abraham: when "the Lord broke down the altar" he also "smote the priest that he died" (Abr. 1:20), for he said, "I have come down . . . to destroy him who hath lifted up his hand against thee . . ." (Abr. 1:17, *Italics added*). In the Jewish legends too it is always the priest who gets killed. Instead of going into sources here (that will come later), let us only consider the famous Busiris vase, a sixth-century hydria depicting with typical Greek irreverence and love of fun the climax of the favorite Greek Egyptian story—the story of King Busiris.¹⁷

Q: Wasn't Busiris a place?

A: From prehistoric times down to the Middle Ages Busiris was the traditional center of human sacrificial rites in Egypt, and it is from that that the mythical King Busiris gets his name. For it was his custom to sacrifice strangers on his "cruel altars," especially Greeks. This practice began during a terrible drought when the people were starving and the king was, of course, held responsible. A wise man and priest coming from Cyprus told the king that if he would sacrifice a man every year, the land would prosper. That got the king off the hook, and his first victim was appropriately enough the very priest—blond, noble, and a stranger—who suggested the operation to him.¹⁸

Q: And it served him right, too.

A: That was the very idea—the priests are asking for it. Well, Hercules heard about this and he didn't like it at all, so he went to Egypt, and being both foreign, blond, and of royal—even divine—lineage, he easily became a candidate for the sacrifice, allowing himself to be bound and put on the altar. But being a demigod with super strength, he burst his bonds at the last moment and turned the tables, and that is what we see in this clever parody on the Busiris Hydria: Hercules is making havoc among the panic-stricken priests while the terrified high priest, kneeling on the altar, is praying for his life. And lying bound and helpless on the step at the foot of the altar is none other than Pharaoh himself, identified readily by his uraeus headdress and his beard. Here, then, in an early Greek vase quite unknown to the world of Joseph Smith is another telling of the story of the noble captive miraculously escaping death on the altar of Pharaoh at the last moment, turning the tables and killing the priest. Most Greek versions of the story say that Hercules killed Pharaoh Busiris too, but some deny it.¹⁹ It is the priest in the end who pays the price: Busiris got himself out of a jam by sacrificing the very priest who recommended such a welcome

substitute. There are cases in which the king deliberately "avenged the insult to himself" resulting from the escape of an intended victim "by having the priests put to death as sacrifices" instead.⁵⁰ Wainwright has explained how the Pharaoh who thus saves himself by sacrificing his priest (who is his proxy anyway!) fulfills the sacrificial requirements so that neither he nor any intended victim need suffer—with the death of the priest, the full price has been paid.⁵¹ This device is also essential to the Abraham story.

Q: How essential?

A: As soon as "the Lord . . . smote the priest that he died" (Abr. 1:20), the tension between Abraham and Pharaoh was released. As we have often pointed out, Abraham was taking Pharaoh's place on the altar as his enemy, his rival, and his "tanist." But suddenly another substitute for the king, his own high priest, "the priest of Pharaoh," and as such "nothing but a substitute for the royal person" (above, note 35), had died at the altar instead: Abraham's services were no longer needed, the King's honor had been satisfied, and no obstacle remained to his paying Abraham the respect that he now realized (and had long suspected) was due him. There is thus no contradiction in having Facsimile No. 1 followed by Facsimile No. 3. The whole Abraham story, strange as it is, is quite in keeping with ancient practice and tradition.

The Four Idolatrous Gods:

We return to our imaginary dialogue between a curator and two students:

Mr. Jones: These four figures, the canopic jars before the altar, tie everything together. First of all, what does the Book of Abraham say these four figures are?

Jane: "Idolatrous gods." They have funny names.

Mr. Jones: Are those the names of the gods? Look again.

Dick: It says here (Facsimile No. 1, Figure 5), "The idolatrous god of Elkenah." (Italics added.)

Mr. Jones: And what does it say in the preceding sentence?

Dick: "... the gods of Elkenah, Libnah, Mahmaekrah. . ."

Mr. Jones: Yes, these are the gods of such and such places or persons. Which do you think it was—places or persons? I'll give you a hint: in Facsimile 2, Figure 6, we get the same four critters. What are they there?

Jane: "Represents this earth in its four quarters."

Mr. Jones: So those fancy names probably belong to geographical re-

gions, wouldn't you say?

Dick: Unless the geographical regions are also people.

Mr. Jones: Thanks for that. As far as the Egyptians were concerned, the four quarters of the earth were people. If the Book of Abraham wants to think of the four canopic jars as representing idolatrous gods and the four regions at the same time, that is entirely in keeping with the way the Egyptians thought about it. Now right here in the Temple of Opet where we are so much at home "the genies of the four winds" enjoy a conspicuous display, and why are they there? The four winds, according to our handbook, head the list of more than fifty ritual appearances of the sacred four—it all began with the four winds and the four directions, represented as early as the Pyramid Texts by the four canopic vases.⁵²

Jane: What are canopic vases?

Mr. Jones: The four idols before the lion-couch in Facsimile 1 are the four canopic vases. As we have seen, they contained the insides of the person on the couch, precisely because they represent the four directions. Let us recall the famous legend of the Jews that Adam was made of the four elements, gathered together as dust from each of the four quarters of the earth; that when one dies the elements are scattered to the four directions, and when one is resurrected they are brought together again.⁵³ Well, the Egyptians had the same idea: man was made in the beginning by four gods who represented or rather, according to Brugsch, were the four elements.⁵⁴ Now here at the Opet shrine in what is called the Chamber of Spirits, the hero at his rebirth is being approached by good spirits bringing him good wishes and protection on his birthday, and at the head of the parade come the Gods of the Four Elements, sometimes eight of them, sometimes 14.⁵⁵

Jane: Just like the good fairies in the fairy stories.

Mr. Jones: Yes, the same tradition is behind both. Now the mixing up of the four canopic idols with the four regions of the universe is found in Egyptian funerary cult at all times, as Budge noted: "The four children of Horus played a very important part in the funerary work of the early dynasties; they originally represented the four supports of heaven, but very soon each was regarded as the god of one of the four quarters of the earth, and also of that quarter of the heavens which was above it."⁵⁶ Whether that is the right explanation or not, the thing to notice is that the four figures represent a number of concepts at once: they are personalities, "gods," points of the com-

pass, and also kings and divine patrons of geographical regions; at the same time they represent the four main stars of the Dipper, and the four primal elements of which man and the universe are made.⁵⁷ It is interesting that this very temple of Opet was built of four kinds of stone representing the four basic elements of which the universe was made.⁵⁸ The canopies must participate at the king's resurrection: "Crossing the waters to the place of rebirth" is explained by an Egyptian gloss as meaning that "it is Anubis who is behind the vessel containing the organs of Osiris. . . ."⁵⁹ Our canopic jars are both for preservation and resurrection. "All four gods of the Cardinal points officiate at the baptism of Pharaoh," which, as we have seen, was quadrilateral; "what was poured out over the King's head," according to Gardiner, was "divine power . . . the specific power of each of the gods of the cardinal points."⁶⁰ We have seen that the Sed-festival is a coronation, and that according to some the climax of the festival was the moment when the king released four birds "toward the four cardinal points, to announce the coronation of the king to the four corners of the earth," which four corners, according to this authority, are none other than the four sons of Horus, represented by the four canopic jars.⁶¹

Jane: They were surely crazy about four.

Dick: Just like the Hopis. With them the four worlds are everything.

Mr. Jones: The number four seems to have been a sort of obsession with some ancient people.⁶² If you look up the four figures represented in the canopic jars, the first thing you will learn is that they are supposed to be the four sons of Horus, and Moret says the four birds released at the coronation are also the four sons of Horus.⁶³ The four children of Horus began as stars in the northern sky;⁶⁴ their names *Imsty*, *Hpy*, *Dwamuf*, and *Qbhsuf* designated the four stars of the Dipper bowl and seem to go back to the earliest times,⁶⁵ when they are also identified with the major cosmic deities.⁶⁶

Let's go back to our shrine at Opet, our "lion-couch" temple. Here in the central chamber between the lion-couch room and the coronation room, above each of the four doors, is a picture with an inscription telling us what it is: Above the north door is a four-headed ram, and the inscription tells us that he is the North Wind in its capacity of giving the breath of eternal life to Osiris. Above the south door we see another ram, this time with four wings, and he is called the South Wind; above the East door a scarab with four wings—the East Wind, of

course—and above that west door a hawk with the head of a ram.

Dick: What happened to the four that time?

Mr. Jones: The ram takes care of that, but he belongs to Facsimile No. 2. A study of the four winds shows them taking all sorts of forms: sometimes the North Wind has two cows' or bulls' heads plus two human heads; sometimes it is a ram-headed man with two wings accompanied by a ram-headed hawk or else by a four-headed ram; sometimes it is a ram with four human heads; or else the South Wind is a four-winged lion—that is when it is a hot wind. Though most of the exotic variations belong to the later period, the four-winds idea itself goes back to early times and is mentioned in the Pyramid Texts.⁶⁷

Dick: You name it, we've got it! What's it all about?

Mr. Jones: It has been found that all these combinations have one thing in common—what Professor De Wit calls the "quaternary principle"; he suggests that the whole business originally goes back to the four winds and probably started at Heliopolis.

Dick: Naturally.

Mr. Jones: On good evidence. Even one of the Joseph Smith Papyri shows that.

Jane: Which one?

Mr. Jones: Fragment No. 8 in the *Era* listing [February 1968], corresponding to Chapter 57 of the Book of the Dead. Professor Allen has rendered it: "His nose is open in Busiris. He rests in Heliopolis. . . . If north winds come, he sits in the south; if south winds come, he sits in the north; if west winds come, he sits in the east; if east winds come, he sits in the west."⁶⁸ Heliopolis is certainly the center of the system, though the god is revived in Busiris, the place where he was put to death. Both motifs, execution and rescue, are conspicuous in the Joseph Smith Papyrus No. 1—the lion-couch scene.

Dick: Do the four winds resurrect people?

Mr. Jones: Yes. Each wind is described in some inscriptions as bearing life both to the vegetable world and to Osiris—especially it brings rebirth.⁶⁹ And to achieve this rebirth, the four must unite into a single entity, bringing the four elements into one body.⁷⁰ Now with reference to our papyrus it is interesting that when the four thus come together, each one is designated as "the god of Such-and-such a district," just as our four canopic jars are designated by the Prophet as "the idolatrous god of So-and-so. . . ."

Dick: Is So-and-so a person or a country or what?

Mr. Jones: Well, we know that as far as the Egyptians are concerned the canopic jars do stand for "the earth in its four quarters," just as Joseph Smith said they did. We also know that for the Egyptians the cardinal points and the canopic figures as well definitely stood for four regions of the earth and the four races that inhabited them.

Dick: But here they are Egyptian gods. Were all the four races Egyptians?

Mr. Jones: Yes, when they knew their place—countless inscriptions explain that point of view. But we must understand how the Egyptians thought of it. In early times the basic division of Egypt was not as you might suppose.

Dick: I know, into north and south, lower and upper Egypt, the red and the white—

Mr. Jones: Yes. It was not divided that way but into the four regions. NSEW. The Egyptian ideogram for "city" is also a circle divided into four—each city having a "quarter" and so following the same plan as the universe itself.⁷¹ For that "quadrilateral" division of space does not, of course, stop with Egypt. The outer world was also divided up into four main parts. The concept was equally familiar to the Babylonians, who thought of the city and the land as being four-fold, but also thought of the four cardinal points of the compass as being identified with particular nations, races, and colors.⁷² Remember, we are dealing here with a Canaanite version, in which the "idolatrous god of Pharaoh" is only one of the party; the others do not have to be Egyptian.

Jane: But don't the animal heads make them Egyptian?

Mr. Jones: The animal heads seem to have been borrowed by the Egyptians in the first place. Originally the canopic vases didn't have the animal heads; they were just plain jars.⁷³ Scholars believe "that the theriomorphic vase in Egypt, as elsewhere, can be traced to an origin in northern Syria."⁷⁴ Yet the four heads are already canonically prescribed in the Pyramid Texts, so that it is suggested that their appearance in Egypt in the XIX Dynasty was actually a return to the old idea.⁷⁵ The idea behind the canopic figures was certainly familiar to Canaan, where, according to the rabbis, the princes of the various nations were typified by animals, just as were the princes of Israel.⁷⁶

Dick: But only four of them?

Mr. Jones: That was just a concession to the system. Thus, though from time immemorial the Egyptians spoke of the other nations as the "Nine Bows," they believed that at the judgment the four races of Mankind would

"...as far as the
Egyptians are
concerned, the canopic
jars do stand for the
'earth and its four
quarters,' just as
Joseph Smith said
they did"

stand in their proper positions.⁷⁷ Recently Professor Posener has shown that the Egyptians named the peoples and countries of the world after their directions, and hence conceived of the four great races as the inhabitants of the four cardinal directions; to each of the cardinal directions they also gave cardinal colors—red, white, blue, and green.⁷⁸ They knew that there were many countries, of course, but they insisted on fitting everything into the system—a sort of cosmic plan that seems to have hypnotized many ancient people.⁷⁹

Dick: So nobody had to borrow from anybody.

Mr. Jones: So the various ideas could easily meet and fuse—in Canaan, especially, the newly found Brooklyn Papyrus shows the people familiar with the same ideas: "The invoking of four Babylonian deities is certainly evidence of the presence of a Babylonian cult in this area." The four gods in question happen to be Bel, Nabu, Shamash, and Nergal,⁸⁰ corresponding closely to the four great gods of the Egyptian four directions. Just as we find in the secret place of resurrection in Egyptian temples a special central room in which the four winds were depicted, so a newly discovered Assyrian text tells of a "high chamber" within a Ziggurat in which were found the images of the four winds, each being related to one of the four waters.⁸¹ A Hyksos tomb at Gaza, supplying a link between Egypt and Asia in these things, contains four chambers in each of the four directions, with each containing a human sacrifice.⁸² The Mandeans supply another link, and they have the

"All we can do here is to show that the name El-kenah, far from being an absurdity, is a very promising candidate for research..."

same "quadrilateral" obsession as the Egyptians and Babylonians: their four rulers of the underworld, Krun, Shdum, 'Ur, and Gaf, represent the soft parts and effusions of the body, just as the canopic jars do.⁸³ Still another link is provided by a coffin from the Land of Goshen, depicting the four sons of Horus, entirely human, raising their arms in praise or support beneath a lion-couch on which the king lies prone, i.e. in the act of arising, while six royal crowns await him before the couch and behind the four figures are four times three arrows and the number 400. The location as well as the motifs are reminders of the four-and-twelve obsession of ancient Israel.⁸⁴ A literary link between Egypt and Canaan is Philo of Byblos, who says that the god Bethel-Baityl was the second of four brothers, begotten by heaven and earth: El, Baityl, Dagon, and Atlas.^{84a} A recent study of these concludes that three of them were actually Phoenician-Palestinian divinities, i.e., idolatrous gods of the Canaanites, while the fourth, Atlas, represents an Egyptian deity who "descends as a lion into his tomb."^{84b}

Jane: But didn't Atlas hold up the world?

Mr. Jones: Exactly. And Baetyl means pillar—they were pillars of heaven. The Mesopotamian and Egyptian ideas met in Canaan: "The pharaohs also served Syrian gods," writes S. Morenz, "who made their countries tributary to the Egyptian kings. Gods from Syria... were venerated in Egypt... also in settlements of immigrants."⁸⁵

Dick: So it worked both ways.

Mr. Jones: Yes. The Egyptians, "very tolerant at all times toward strange gods... undertook to adopt those of Byblos," while the Syrians called their solar god Re, just like the Egyptians, giving him special epithets to keep from confusing him with the Egyptian Re.⁸⁶ A text from Ras Shamra baffled everybody for a while until it was realized that it was composed in the manner of an Egyptian coronation ode in honor of "the Egyptian overlord of Ugarit."⁸⁷ And while "Egyptian

officials and soldiers in the cities of Palestine and Syria" addressed the local gods "with the same confidence as they displayed towards their own home gods," Asiatics living in Egypt worshipped their own Asiatic gods, especially the lady Astarte in the Hittite quarter of Memphis.⁸⁸ In fact, "it became the fashion among the Egyptians themselves to imitate Asiatic customs," and in the worship of foreign gods "the Pharaohs themselves took the lead..."^{88a} A Memphite papyrus lists the names of the Memphite gods and right along with them the Canaanitish gods with their outlandish names.^{88b} So we should not be too surprised by the strange un-Egyptian but patently Semitic names of our four idolatrous gods; Egyptian idols often received such Asiatic names, though interestingly enough the reverse is not true: "While the Egyptians so readily accepted Semitic deities into their midst," wrote Cerny, "there is no sign that their subjects in Palestine and Syria showed the same attitude towards the Egyptian gods."⁸⁹ Consistent with this arrangement, "the idolatrous god of Pharaoh" appears among the other idolatrous gods as a sort of fifth wheel, tolerated because he must be—Pharaoh is calling the tune in Asia at the moment and must be shown due respect, but at best the Egyptians intrude on the local rites with "a god like unto the god of Pharaoh." Fortunately, this complicated theme is the subject of a recent book, by R. Stadelmann, who assures us that the Egyptians believed, like everybody else, that throughout the Near East "the native gods were the mightiest, and that without their help and support Pharaoh could not rule these lands."⁹⁰ This would explain the persistence of "the idolatrous god" of this or that region along with the sovereign position of "the idolatrous god of Pharaoh" as depicted in the Book of Abraham.

Dick: Even if the Egyptians had conquered them?

Mr. Jones: That is just the point; it was a fundamental belief, and one consistently overlooked by scholars, ac-

cording to Stadelmann, that every god had an inalienable right to his own territory; hence, without the recognition and approval of the immemorial local divinity of a region "no power was legal": Pharaoh himself rules everywhere in Canaan only by permission and with the aid of the local Landsott, who is never destroyed or even suppressed, though often he becomes quickly Egyptianized.⁹¹ Please note that the four idolatrous gods of Facsimile No. 1, though having Canaanite names, appear in conventional Egyptian dress—that, to judge by other examples, was quite a correct procedure.⁹² Look now at this picture of the camp of Rameses II in Canaan: here before a shrine in the midst of the camp, a shrine that looks very much as the Ark of the Covenant must have looked when the Israelites brought it out of Egypt, we see men of five different races praying, and over here the king himself is seen bringing his captives before another shrine in which four gods are sitting.⁹³ Do those four gods look familiar? Look at their heads!

Jane: One has a hawk's head, and one is human.

Mr. Jones: Notice that it happens to be the head of Rameses himself.

Dick: But the others are a lion and an ape—at least it *could* be an ape.

Mr. Jones: Well, we have seen that the heads could change, though the significance of the four figures remains the same. Here Pharaoh's enemies in Palestine are duly submitting to them—and him. The Egyptian and Asiatic meet and mingle in Palestine and Syria from early times: at Byblos, for example, we find our familiar Egyptian lions and lotuses adorning royal coffins and thrones, but with a very strong Asiatic intermixture.⁹⁴ The idols of Canaan tend to become stereotyped, though retaining a great variety of names.⁹⁵

Dick: Do you mean that all they had to do to change the identity of an idol was to change its name?

Mr. Jones: The situation seems to have been remarkably fluid, to judge by Albrecht Alt's studies. According to him the strange gods were constantly coming and going, especially in the desert. A certain idol would pass for a time as "the god of So-and-so." So-and-so being the name of the man who introduced the cult of that god into an area.⁹⁶ The Egyptian expressions "god of Rameses" and "such-and-such god of Rameses" have long puzzled scholars; Montet has suggested that "god of Rameses" has a geographical significance, and the expression definitely belongs to the overlapping areas of Egypt and Canaan.^{98a}

Dick: Why couldn't they just call the god by his own name?

Mr. Jones: Perhaps because his name was secret: according to a very widespread belief in the East, to know the name of a god or a demon gave one a measure of control over him. But whatever the reason, it is an interesting fact that when an idol is called "the god of So-and-so" in an inscription, he is never designated by a proper name of his own.⁹⁰

Dick: The idols in the camp of Rameses would certainly explain how the four canopic figures got to be known in Palestine.

Mr. Jones: It shows that they were known, but not necessarily *how*. After all, it has been suggested, as we have seen, that the four canopic figures were Syrian to begin with. The Jews had their own four figures, whether the evil spirits ruling the four winds and seasons—the four "Devil-Mothers,"¹⁰⁰ or the primordial Tohu, Bohu, Khoek, and Ruach, which correspond exactly to the Egyptian *Nw, Hehu, Keku, and Shw*, indicating to Professor Jequier that the writer of Genesis had access to the very ancient Hermopolitan records.¹⁰¹

Jane: In seminary we learned about the four beasts in Daniel (7:2-8); they were winds too, and one was a winged lion.

Dick: And in Revelation 7:1 it says, "And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth. . . ." Isn't this just the same as the Egyptian canopic idea?

Mr. Jones (impressed): A. Grenfell noted long ago that the imagery of the four angels in Revelation is the same as that of the Egyptian canopic jars, so you needn't be so smart.¹⁰² And what about the strange heads?

Dick: Oh, they are there, too! ". . . and in the midst of the throne, and round about the throne, were four beasts full of eyes [looking] before and behind."

Jane: They were like a lion, a calf, an eagle, with one having the face of a man. (Rev. 4:6-7.)

Mr. Jones (bemused): And to think that in Israel today kids your age actually *do* talk like that. But only two of the heads are canopies, please note—the man's and the eagle's.

Dick: Don't you remember that in some temples the ape's and the jackal's heads were replaced by those of an ox and a ram?

Jane: Or a beetle's, for that matter.

Dick: Only the human head and the bird's head remain unchanged all the time. Also, John is describing a throne scene, in which lions are a "must."

Mr. Jones: Yes, and the Egyptians

usually represented the South by a lion and the North by a head of a bull or a cow. So the four heads in John's vision are actually the standard Egyptian symbols of the four directions. So our four "idolatrous gods" which "represent the earth in its four quarters" aren't so far from the Bible after all!

Dick: But what about their fancy names? They aren't Egyptian and they aren't found in the Bible either.

Mr. Jones: Ah, but they are found elsewhere; that is the point. Let us take them in order. First, the hawk-headed canopic, "the idolatrous god of Elkenah." We learn in Abraham 1:7 that "the priest of Elkenah was also the priest of Pharaoh"—one priest serving two masters: since one of the masters was a king, the other may also have been. Bearing in mind that in the common expression "god of So-and-so" the So-and-so is the name of the king or chieftain who established the idol's worship in a district, I would say that Elkenah was a man—but a man with a theophoric name.

Jane: What's that?

Mr. Jones: It's the name of a person made by combining the name of a god with some other element—like Uriah or Jezabel. In Palestine and Syria it is common to find such names combining Egyptian and west Semitic elements. Well, one of the favorite words of the Egyptians in building such names was *gen-* or *qeni* (usually written with a "k" with a dot under it), which means "mighty," "powerful," or "brave." This element is "often used in the first names of various kings," according to the *Berlin Dictionary* (V, 42), and is especially appropriate for the conquerors of foreign lands. A typical example is the name Amon-qen(i) or Qen(i)-Amon (V, 41), meaning "Amon is mighty." According to the dictionary (V, 45), it is not possible to distinguish the forms *qnt*, *qni*, *qntw* as to meaning, and the Egyptians often leave the final vowel or consonant unwritten. The "q" here represents a very hard "k" sound, which is impossible to express in English, and I find it most interesting that Joseph Smith sometimes spelled Elkenah with a double *kk*—a very odd and unusual spelling by all accounts, which justifies us in equating *ken* with *qen*. If we go back to the great camp scene of Rameses II, we find that among the four canopic figures in the shrine the hawk is represented as saying to the king: "I give thee power (*qnt*) against the Southland, victory against the North. . . . I give thee the lands of the earth."¹⁰³ As a conqueror Rameses was, we might say, *qen*-conscious, and since *qen-i*, *-u*, *-t* was commonly used "as an

appendage of vague and general significance to names of gods, designations of kings, and the like" (V, 42), it is a natural for the name of an idol; and since it was common in Palestine and Syria to combine Egyptian and Canaanitic elements in the same names, nothing could be more in order than to call an idol El-kenah, meaning "the god El is mighty." Canaan in Abraham's day was full of what E. MacLaurin calls "synthesized titles," and he calls special attention to the name El-qanna.^{103b} The commonest element in such names was some word for "strong" or "mighty" coupled with the name of the god: Thus El Elyon or Baal Aleyan means that the god is "victorious," a "powerful hero."^{103b} Equally common is the Egyptian *kn* or *kny*, and the well-attested name *kny-ra* or *Ra-qni* is the exact equivalent of El-kenah, the Egyptians being much interested in identifying their Ra with the Canaanite El.^{103c}

Dick: But what about the *ah* ending?

Mr. Jones: It is a characteristic of Canaanite proper names written in their Egyptian form. Thus the well-known name Horan is written in Egyptian *Hurw-nana*, a personal name, and as a place name it is *Hrun-ah*.¹⁰⁴ The name Ba'al itself is often written in Egyptian with final *-r* instead of *-l*, and sometimes the *-r* is omitted to give Ba'ah.¹⁰⁵ This shift between final *-r* and *-ah* is interesting because Joseph Smith himself hesitates between El-kenah and Elkkener. We shall consider this *r*-trouble when we get to some other names. Meanwhile, here is a suggestive report by Bar Hebraeus that "in the days of Tarh"—that is, of Abraham's father, Terah—"the Egyptians learned Chaldaism."

Dick: Rather a neat point for the Book of Abraham, I would say—having the Egyptians go Chaldaean in the days of Abraham, or rather of his father.

Mr. Jones: True, but that is only incidental to the main point, which is that in adopting Chaldaism the Egyptians of Abraham's day "made an image of gold in honor of Kinos, the idol."¹⁰⁶ Bar Hebraeus has given the name its Greek form as found in his sources, but in their "Chaldaean" sphere the Egyptians really did honor an idol named Kenah or something very like it. Whatever the name meant, it was there.

Dick: Could it designate a region—El-kenah, "the god of Kenah," or something like that?

Mr. Jones: That is a distinct possibility, in view of the latest study by Father R. de Vaux. According to him, the land of Canaan is designated in

the Amarna Letters as the land of Kinahni or Kinahhi.¹⁰⁷ The Amarna Letters, you may recall, were written in Babylonian cuneiform but discovered in the library of a famous Pharaoh.

Dick: What happened to the second "n" in Canaan?

Mr. Jones: Most of the time it is missing. At Ras Shamra, a Canaanite library contemporary with the Amarna Letters, the name is written Kinahi, and a Canaanite is called a *kinahaiu*.¹⁰⁷ A letter of Ramses II calls Canaan Kinahhi, though the Egyptians prefer Kn'n. But in the Amarna Letters the *ain* turns into rough "h" and the final "n" is dropped. The form Kinahi, found both at Ras Shamra and on Cyprus, was once wrongly thought to be Hurrian.¹⁰⁷ The point is that all over the Egyptian-Syro-Palestinian area Kinah was a common designation for Canaan, and the name El-kenah could certainly mean "God of Kenah" or Canaan. But this suggests a third possibility. It so happens that each of the four canopic jars represented not only one of the four winds or four directions of the compass, but also that particular part of the inhabited world which lay in that particular direction. It also happens that the hawk-headed canopic figure always stood for the lands to the east.

Jane: East of what?

Mr. Jones: Of Heliopolis, in all probability, since some scholars hold that the canopic idea originated there; and the Egyptians themselves always regarded it as the exact center of the world, the place of the beginning, from which life went forth in all directions to fill the world.¹⁰⁸ The four birds went forth from there to announce the king's coronation to "the Nomads of Nubia" in the south, the Libyans of the west, and the bedouins of Asia, but the fourth nation is Egypt.¹⁰⁹ The king claims the earth "South to the wind, North to the sea, East to the Lands of the Gods, and West to the limits of the sun's journey."¹¹⁰ There is some confusion here because since prehistoric times the Pharaohs claimed Sinai as part of Egypt, but beyond that everything to the east was Kenite country. The Kenites were those people "concerning whose territory a covenant was made with Abraham, and who have not yet been conquered," that is, of all the vast area described as Abraham's heritage in the Genesis Apocryphon.¹¹¹ The Rabbin identified Kenite country with the deserts stretching all the way from the southern tip of Arabia to Asia Minor.¹¹² In the prophecies of the last days the Kenites are identified with the Ishmaelites,¹¹³ and Nelson Glueck

equated them to the Rechabites, the ancient secretaries of the Arabian deserts.¹¹⁴ Jethro was called "the Kenite," and his Midianite countrymen called themselves the Kenim.¹¹⁵ Some have seen in these latter the benî Kain, or sons of Cain, traveling smiths and metal casters, with their wandering habits and their blackened faces.¹¹⁶ According to H. Seebass, the Kenites provide the link "between the Patriarchal period and the desert period" of Israel, their original home being the Negev.¹¹⁷ Whatever else they are, the Kenites are from the Egyptian point of view the people to the east, and since the canopic hawk represents the East, its name El-kenah might well refer to the god of an eastern region or people.

Dick: So we have three choices. Doesn't that leave us up in the air?

Mr. Jones: No more than students of the Canaanites have always been. There is still no agreement on the meanings of the names Canaan, Kenite,

and how they are related. Remember, our business is not to provide final answers—we do not close doors, but open them. All we can do here is to show that the name El-kenah, far from being an absurdity, is a very promising candidate for research. Before we go any further, it would be well to make a chart to show these four canopic idols in their symbolic perspective. The possible variations on the chart will remind us how very fluid the interpretation of things still is, and how very little is really known about any of this business.¹¹⁸ (see chart below). Notice that in Egyptian thinking these figures are gods, races, nations, directions of the compass, and parts of the body all at once; it is the same free-wheeling type of interpretation we find in the Pearl of Great Price. Of course when we think in cosmic terms the four canopics are stars—the four stars of the bowl of the Big Dipper, spirits that "carry Osiris in the procession" to heaven.¹¹⁹

Number	Figure	Egyptian Name	Parts of the Body	Direction	People	Pearl of Great Price Name
5	hawk	Duamutef	stomach	east	Desert People ('Amu)	Elkenah (Elkneer)
6	jackal	Kebhsenef	intestines	west	Libya (Temhiland)	Libnah
7	ape	Hapi	lungs	north	Palestine & Syria (Retjnu)	Mahmackerah
8	human	Imset	liver	south	Nubia (Nhsy)	Korash (Koash)

(To be continued)

FOOTNOTES

¹A. De Buck, in *Journal of Egyptian Archaeology*, Vol. 35 (1949), p. 87. The title is that given by T. G. Allen, *The Egyptian Book of the Dead* (University of Chicago, 1960), p. 150. Budge calls it "The Chapter of Making Transformation into a Divine Falcon."

²De Buck, *op. cit.*, pp. 87-97; the text is in his *Coptic Texts*, IV, 68-86.

³E. Drioton, in *Bibliotheca Orientalis*, Vol. 10 (1953), p. 171; H. Brunner, in *Ztschr. der Dt. Morgenl. Ges.*, Vol. 3 (1961), p. 445.

⁴He underlines all passages in the Naville text of *Book of the Dead* 78 (*Das aegypt. Totenbuch* [Berlin, 1886], pp. 164ff) which are identical with those in *Coffin Text* 312, more than four-fifths of the material will be found to be the same in both texts.

⁵De Buck, *op. cit.*

⁶J. A. Wilson, in *Dialogue*, Vol. 3 (Summer 1968), pp. 67-88. Thus it is easier to assemble a jigsaw puzzle even when many pieces are missing if one has a completed sketch before one than it is to put together a complete set of pieces without a guide to follow.

⁷De Buck discusses the merits of D. Gunn's assertion that it is sufficient for the student to confine himself to the text at hand without reference to what form it may have had in the remote past—a pointed comment on the willful blindness of *ibid.*, p. 87.

⁸De Buck, *op. cit.*, p. 88.

⁹*ibid.*, p. 89.

¹⁰De Buck, *op. cit.*, p. 168.

¹¹*ibid.*, p. 171.

¹²Brunner, *op. cit.* (note 4 above), p. 442.

¹³*ibid.*, p. 445.

¹⁴Drioton, *op. cit.*, p. 167.

¹⁵*ibid.*, p. 171.

¹⁶"Line 68c, rendered 'govern for me' (Drioton), 'watch over me' (Brunner), and 'clear my ways' (De Buck), the common idea being 'relieve me from my helplessness!'"

¹⁷T. G. Allen, *Eg. Book of the Dead*, pp. 160f, Pl. XXVI. Of course there is always the possibility that the vignette has nothing to do with the text it accompanies.

¹⁸Brunner, *op. cit.*, p. 443.

¹⁹*ibid.*, p. 440. De Buck renders *hwt* as "Command," while Drioton, p. 169, paraphrases the passage: "He must go and ask for a decision from the supreme Lord."

²⁰Brunner, *op. cit.*, pp. 442, 444.

²¹*ibid.*, p. 442.

²²Drioton, *op. cit.*, p. 167.

²³*ibid.*, p. 169; T. G. Allen, *B.D.*, p. 151. It reminds one very much of the all-important turban in the Mandaean initiations: "Sam-Hanje sent me with the turban of radiance to be a garment for the King so that the Uthras might shine through him." Mand. *Johannesbuch* (Lidzbarski), p. 206; Ginza, pp. 191f, 194.

²⁴This expression has caused all the translators trouble: two of them take it as a mistake, while Drioton (p. 169) says it refers to some lost episode of the drama. That it is not a mistake in Ms. B2Bo, where it occurs twice (87c, c. 90), should be apparent when one considers that Egyptian scribes in a hurry do not go out of their way to dig up forgotten archaic idioms and words when modern alternatives are at their disposal. Here the expression is "through the partition" (*Wörterbuch* IV, 14,

4), and the ideogram represents the archaic door or screen made of rushes and rolled up from the bottom. One is also reminded of the "reed wall" through which "God was set to have spoken to Unasphim," the Babylonian Nara, warning him of the Flood and giving him the instructions necessary for his escape from it.

⁴⁰So Drioton, p. 171.

⁴¹Brunner, p. 442.

⁴²As much as this writer discussed long ago in the *Classical Journal*, Vol. 40 (1945), pp. 515-43.

⁴³C. J. Bleeker, in *Nuemen*, Vol. 11 (1964), p. 80.

⁴⁴Drioton & J. Vandier, *L'Égypte*, p. 90.

⁴⁵Decharin, *Rites Égyptiens*, 1, 40, 52.

⁴⁶"He wears the mask both as executioner and healer, Apnias, Bell. civ., IV, 47, Artemidorus, *Onirocriti*, V, 92, in Hofner, *Fontes*, p. 359; Apuleius, *Metam.* XI, 11, in *Chron. d'Égypte*, Vol. 42 (1967), p. 81.

⁴⁷H. Altenmüller, in *Chron. d'Égypte*, Vol. 42 (1967), p. 81.

⁴⁸Drioton & Vandier, *op. cit.*, p. 94.

⁴⁹H. Nibley, in *BYU Studies*, Autumn 1968, pp. 81-85.

⁵⁰Decharin, *op. cit.*, 1, 52.

⁵¹Di. Junker, *Die Traumgesamtheit in den Ostrimastischen* (Vienna, 1910), p. 2; G. Jequier, in *Sphinx*, Vol. 14 (1911), p. 179.

⁵²F. Müller, in *Mitt. des d. Inst. der Altertumskunde zu Kairo*, Vol. 7 (1937), p. 59.

⁵³*Ibid.*, pp. 59f.

⁵⁴E. v. Recklinghausen, in *Ag. Zschr.*, Vol. 63 (1925), p. 13; M. de Rochemonteix, in *Bibliothèque Égyptologique*, Vol. 3 (1944), pp. 183-85, 248; H. Schaefer, *Von ägyptischer Kunst* (Wiesbaden: Harrassowitz, 1963), pp. 308-10.

⁵⁵Lebenmüder, 79-80, cit. A. Gardiner, *Ag. Gram.*, p. 317.

⁵⁶In *Pyr.* Text No. 674 (1999) "they who are before Thoth are slaughtered with the knife belonging to Set." (1937), p. 269.

⁵⁷Massoulié, *Préhistoire et Protohistoire d'Égypte* (Paris, 1949), *Plates* xliii, lix, lx.

⁵⁸K. Kees, in *Ag. Zschr.*, Vol. 78 (1942), p. 46f.

⁵⁹The *Blinding of Truth by Falsehood*, in A. Coimier, *Letzte Ägypten* (Brussels, 1932), pp. 30-36. There is a remarkable parallel to this in the Norse Folk-tale of True and Untrue, No. 9, in *Teles from the North* (Edinburgh, 1885), pp. 1-7.

⁶⁰*Cambridge Ancient History*, Vol. 1 (Plates), p. 382f.

⁶¹For a complete bibliography of the Classical sources, Th. Hofner, *Fontes Hist. Relig. Aegypt.*, p. 821.

⁶²Hofner, *loc. cit.*, lists 15 sources that have Hercules put Busris to death and two that deny it. Three writers claim that the Busris story is only a mythical presentation of the rough treatment afforded strangers in Egypt.

⁶³A. Wainwright, *The Sky-Religion in Egypt*, p. 63.

⁶⁴*Ibid.*, pp. 60, 62; Herodot., II, 139.

⁶⁵C. De Wit, in *Chroniques d'Égypte*, Vol. 32 (1957), pp. 35-37.

⁶⁶L. Ginzberg, *Legends of the Jews*, Vol. 1, p. 14; Vol. 5, pp. 71f. with sources; M. v. bin Gorion, *Die Sagen der Juden*, I, 101; also a popular early Christian concept, Simon of Gadder's Songs, in *Oriens Christianus*, Vol. 3 (1913), p. 235.

⁶⁷M. Chassinat, in *Rec. Trav.*, Vol. 38 (1916), pp. 39f.

⁶⁸M. de Rochemonteix, in *Bibl. Égyptol.*, Vol. 3, p. 249.

⁶⁹C. W. Budge, *Égypte Magic*, p. 90.

⁷⁰C. Thausing, in *Mitt. Dt. Inst. Arch. zu Kairo*, Vol. 8 (1939), pp. 54, 60. On a shrine from Medinet Habu four Kings supporting the sky stand on pillars of heaven as depicted in Joseph Smith Papyri, No. 1, *Medinet Habu*, Vol. 4, Pl. 229, cit. 217. The idea of the four Kings survives in Cyprian's teaching, *De Nova et Sion* in *Adm. Patrologia Latina*, Vol. 4, Col. 994, that Adam's name is taken from the initials of four Kings of God placed in each of the cardinal points.

⁷¹A. Vassile, in *Ann. Serv.*, Vol. 53, p. 90.

⁷²J. Baillet, in *Rec. Trav.*, Vol. 22 (1900), p. 193.

⁷³A. Gardiner, in *Jnl. Eg. Arch.*, Vol. 36 (1960), pp. 10-12.

⁷⁴C. Thausing, in *Mitt. Dt. Inst. Arch. zu Kairo*, Vol. 8 (1939), pp. 54, 60.

⁷⁵At the end of the Sed festival the order "ancestors" was repeated, 4 times, and 4 gods were shot, the king sat on 4 thrones, one facing each direction, Frankfurt, *Kingship and the Gods*, p. 58. When the King is ordered by

Osisir to appear as the second Horus "The 4 spirits of Heliopolis" write his name (*Pyr. Text* No. 467), and when Osisir comes out of heaven "the 4 poles" are set up, 4 times (Pyr. Text No. 305). Only two poles (the solstices) are set up for Re, but they are set up 4 times (*Pyr. Text* Nos. 363, 364). In the purification rite the Sma priest goes around the statue 4 times, called *shenen* (A. Moret, *Culte Pharaonique*, p. 202, B.D. 34-2). In a mimic human sacrifice 4 red animals were slain at a round hole representing the mouth of the underworld, like the "mundus" or "orcus mundi" in the center *Roma quadrata* (G. Lefebvre, in *Bibl. Égyptol.*, Vol. 36, p. 288). In taking possession at his coronation the Pharaoh would "pass through the lads, touching the 4 sides of heaven" (H. Kees, in *Ag. Zschr.*, Vol. 52, p. 68ff. from an inscription in Edfu). Not only power but danger comes from the four directions: "the enemies that converge from the 4 cardinal regions of the world" (J. Monnet, in *Rec. d'Égyptologie*, Vol. 8 [1951], p. 152).

⁷⁶A. Moret, *Culte Pharaonique*, pp. 27f.

⁷⁷H. Gropow, *Totenbuch*, Kap. 17, p. 43.

⁷⁸C. Thausing, *op. cit.*, pp. 52f.; Pyramid Text No. 373 (1438).

⁷⁹As the *Pyramid Texts* has Geb sitting on the throne of the universe "at the place of the 4 crocodiles, Sobak-Ra, Shu, Geb, Osisir-Ra," it is thus planned the center of the world, G. Crocod., in *Kem. Vol.* 6 (1936), pp. 37f.

⁸⁰De Wit, *op. cit.*, p. 29.

⁸¹*Ibid.*, p. 39. The *Imperpetuum Eri*, February 1934, pp. 1-2, translated by Prof. J. A. Wilson, in *Dialogue*, Summer 1966, p. 75.

⁸²De Wit, *op. cit.*, p. 25.

⁸³De Wit, *op. cit.*, 1, citing a hymn to Khnum, in which the 4 gods must come together and unite into one to give eternal life to Osisir.

⁸⁴A. Faivre, *Leviathan, Kommentar zu E. Pyramiden-texten*, 1, 96.

⁸⁵P. Neugebauer, in *Archiv für Orientforschung*, Vol. 2, p. 286, though the expression *Ei Qanna* appears in the Old Testament, only the Canaanitic records show it to be the proper name of a local god.

⁸⁶K. Sethe, *Zur Gesch. der Einbalsamierung* (Preuss. Acad. Sitz. ber., 1934), p. 217.

⁸⁷C. Thausing, in *Jnl. Eg. Arch.*, Vol. 12 (1926), p. 57.

⁸⁸A. Ruseh, *Die Entwicklung der Himmels-götter zu einer Gottheit* (Leipzig, 1922), p. 46.

⁸⁹J. Cohn, in *Jewish Quarterly Review*, Vol. 0 (1906), pp. 316f.

⁹⁰E. Lefebvre, in *Proc. of the Soc. of Bibl. Archaeol.*, Vol. 4 (1875), pp. 44-48.

⁹¹Barthelme, in *Göttingen Nachrichten*, 1965, No. 2, p. 76f. *Pyr. Text* No. 457H invokes "the four gods of the four regions who make their vigilant rounds of the four parts of the earth," which Prof. Moret equates with the 4 *qubrats* of the Cuneiform texts. The Egyptian underworld is depicted as a pool of fire with a cyncephalus apex guarding each of the four sides. A. Moret, *Le Jugement du Roi Mort* (Mém. 1922), pp. 22, 26; Book of the Dead, Ch. 125. Up above the 4 sons of Horus open and close the 4 gates of heaven, *ibid.*, p. 13, and *Pyr. Text* No. 685 (2078).

⁹²A. Faivre, *Leviathan*, bibliography of works relevant to this subject may be found in our footnotes in *Western Political Quarterly*, Vol. 19 (1966), pp. 602-7. See also W. Mueller, *Die heilige Stadt* (Stuttgart: Kohlhammer, 1901).

⁹³E. G. Kräling, *The Brooklyn Museum Amaranian Papyri* (1953), p. 86; cf. C. De Wit, *op. cit.*, p. 31.

⁹⁴J. Neugebauer, in *Revue d'Assyriologie*, Vol. 60 (1956), pp. 72-4.

⁹⁵Z. Mayani, *Les Hyskos et le Monde de la Bible* (Paris: Payot, 1956), p. 92, Fig. 17.

⁹⁶De Wit, in *Chroniques d'Égypte*, Vol. 32 (1957), p. 35.

⁹⁷C. Thausing, in *Mitt. Dt. Inst. Arch. zu Kairo*, Vol. 8 (1939), pp. 54, 60. On a shrine from Medinet Habu four Kings supporting the sky stand on pillars of heaven as depicted in Joseph Smith Papyri, No. 1, *Medinet Habu*, Vol. 4, Pl. 229, cit. 217. The idea of the four Kings survives in Cyprian's teaching, *De Nova et Sion* in *Adm. Patrologia Latina*, Vol. 4, Col. 994, that Adam's name is taken from the initials of four Kings of God placed in each of the cardinal points.

⁹⁸A. Vassile, in *Ann. Serv.*, Vol. 53, p. 90.

⁹⁹J. Baillet, in *Rec. Trav.*, Vol. 22 (1900), p. 193.

¹⁰⁰A. Gardiner, in *Jnl. Eg. Arch.*, Vol. 36 (1960), pp. 10-12.

¹⁰¹C. Thausing, in *Mitt. Dt. Inst. Arch. zu Kairo*, Vol. 8 (1939), pp. 54, 60.

¹⁰²At the end of the Sed festival the order "ancestors" was repeated, 4 times, and 4 gods were shot, the king sat on 4 thrones, one facing each direction, Frankfurt, *Kingship and the Gods*, p. 58. When the King is ordered by

¹⁰³J. Cerny, *Ancient Egyptian Religion*, pp. 126-27.

¹⁰⁴*Ibid.*, p. 126.

¹⁰⁵*Ibid.*, p. 127, and W. F. Petrie, *Religious Life in Ancient Egypt*, pp. 58f.

¹⁰⁶Cerny, p. 138.

¹⁰⁷R. Stadelmann, *Syrisch-Palästinensische Götter in Ägypten* (Leiden: Brill, 1967), p. 23.

¹⁰⁸*Ibid.*, pp. 17-18.

¹⁰⁹The classic example is the Lady of Byblos, who though appearing in completely Egyptian dress and insignia retains none-the-less the old non-Egyptian name and personality. *Ibid.*, p. 11.

¹¹⁰W. Wreszinski, *Atlas*, II, Pt. iii, Taf. 169, 170, 173f.

¹¹¹N. Aime-Ginzin, in *Ann. Serv.*, Vol. 42 (1945), pp. 290, 294, with many illustrations.

¹¹²É. Krémer, in *Jnl. Near Eastern Studies*, Vol. 6 (1947), pp. 201-5.

¹¹³A. Alt, *Essays on Old Testament History and Religion* (Oxford, 1966), pp. 37-39.

¹¹⁴B. Courvoyer, in *Revue Biblique*, Vol. 61 (1954), pp. 108-9.

¹¹⁵The four Sons of Horus are matched by the four evil murderers of Osisir, K. Sethe, *Die Hymnen des Osisir*, p. 214, cf. the doubling to the four favecs matching the four humors in man, Hippocrates, *De Nat. Hom.*, 21: 359f, 369. The Jews also taught that mankind was saved from destruction by the South-wind by a falcon which came and spread out its protecting wings, *Ibid.*, I, 54.

¹¹⁶C. Jequier, *Considérations sur les Relig. Ég.*, pp. 155f.

¹¹⁷A. Grenfell, in *The Monist*, Vol. 16 (1906), pp. 184-92.

¹¹⁸Above, note 95.

¹¹⁹E. MacLaurin, in *Journal of Religious History*, Vol. 2, p. 286, though the expression *Ei Qanna* appears in the Old Testament, only the Canaanitic records show it to be the proper name of a local god.

¹²⁰*Ibid.*, p. 284.

¹²¹H. Ranke, *Ägyptisch Personen namen*, I, 220, p. 355; C. W. 10, 15, 18, 52, 821.

¹²²Stadelmann, *op. cit.*, p. 86.

¹²³*Ibid.*, p. 13.

¹²⁴Barthelme, in *Göttingen Chronology*, I, 9. (Trsl. E. A. W. Budge, Oxford, 1932.)

¹²⁵R. de Vaux, in *Jnl. Amer. Or. Soc.*, Vol. 88 (1965), p. 23f.

¹²⁶See above, note 68.

¹²⁷S. Schott, in *Ag. Zschr.*, Vol. 95 (1968), pp. 58f.

¹²⁸*Ibid.*, p. 60.

¹²⁹Klein, *The Code of Maimonides*, Bk. XI (Yale University Press, 1954), p. 219.

¹³⁰Midrash Rabb., Gen. 44:23.

¹³¹B. Lewis, in *Bull. of the Oriental and African School*, Vol. 13 (1949), pp. 312f.

¹³²N. Glueck, in *Palestine Exploration Quarterly*, 1940, pp. 22-24.

¹³³Z. Mayani, *Les Hyskos et le Monde de la Bible* (Paris: Payot, 1956), p. 92, Fig. 17.

¹³⁴E. A. Eider, *Die Keinschen Verzeichnisse der Hyskoszeit* (Freiburg, 1919), p. 86.

¹³⁵Eider, p. 81. According to the *Jewish Encyclopedia*, s.v. Kenites, the Midianites into whose people Moses married were Kenites, and "their posterity" were the Kenites.

¹³⁶They later became completely absorbed into the tribe of Judah. See R. A. Eider, in *Jnl. Bibl. Lit.*, Vol. 83 (1964), p. 375f.

¹³⁷H. Seebass, *Erzähler Israels*, Zt. f. A.T. Wiss., Beiheft 88 (1966), p. 106.

¹³⁸The chart is based on E. Naville, in *Ag. Zschr.*, Vol. 95 (1968), p. 294. The parts of the body follow the later interpretation, A. Piankoff, *Shrines of Tutankhamon*, p. 19, n. 39.

¹³⁹As opposed to the hawk-headed disk-Re-Harakhti Lord of Heaven; West: Scarab-headed Khepri coming out of the ocean; North: Ram-headed Meret of the lake; East is the King South: Human-headed Atum of Heliopolis.

¹⁴⁰De Wit, in *Chron. d'Égypte*, Vol. 32, pp. 31f. At the purification of the king the East is Hawk, the West is the Ibis, the North is the jackal-like Seth-animal, and the South is Horus.

¹⁴¹Hawk, Ibis, and Seth-animal are also 690f. The doubling of the hawk, which occurs in the story of the Messenger-Hawk (above), is also mentioned in the *Pyramid Texts*.

¹⁴²De Wit, in *Ag. Zschr.*, Vol. 95 (1968), p. 37. The fullest discussion of the system is the oldest, H. G. Kräling, *Die Lehre der vier Himmelsrichtungen* (Leipzig, 1857), pp. 30-34.

¹⁴³K. Sethe, *Gesch. der Einbalsamierung*, p. 218f. See above, note 84.



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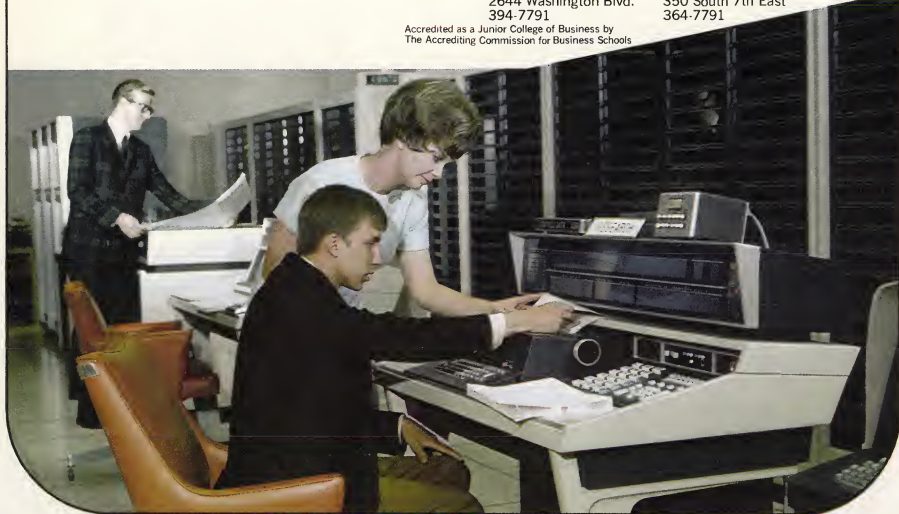
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